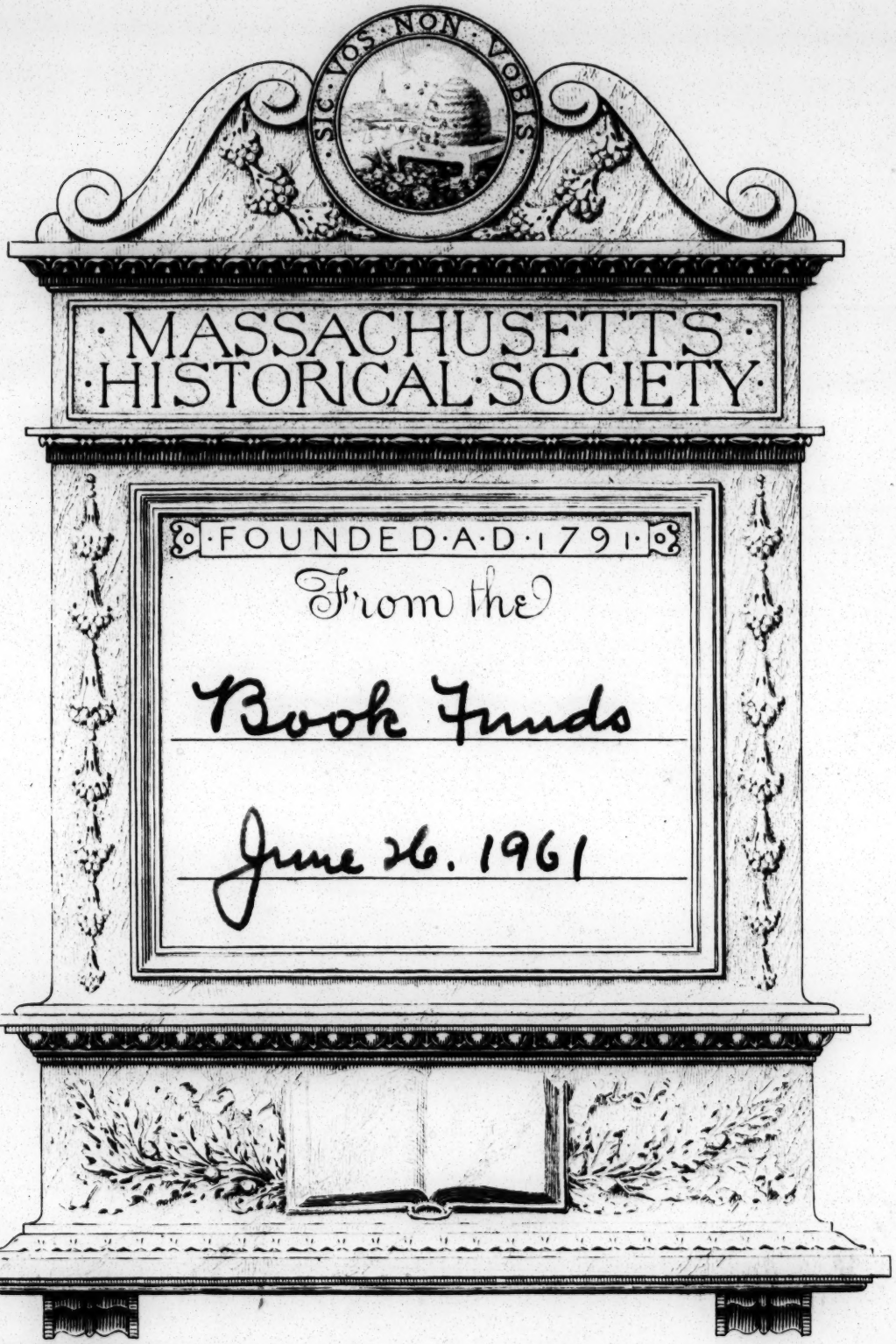
E187


SIC · VOS · NON · VOBIS
MASSACHUSETTS
HISTORICAL SOCIETY
FOUNDED A.D. 1791
From the
Book Funds
June 26. 1961

E187

A

CALL
TO
Delaying Sinners.
Or the DANGER of
DELAYING
In MATTERS concerning our
SOUL.

Being the substance of several Sermons from *Psal.* 119. *v.* 60.

By *THOMAS DOOLITTLE*, Minister of the Gospel.

Ezek. 33. 11. *Turn ye, turn ye from your evil-ways; for why will ye die, O House of Israel?*

ston, in N E. Printed by *Bartholomew Green*, & *John Allen*, for *Benjamin Eliot*, at his Shop under the West End of the *Town House*. 1700.

61-217

TO THE

Reader.

Christian Reader.

ALthough there be no *Christian* living, but is sufficiently satisfyed, and does very well know that *Repentance* and *Reconciliation* to God, is the *One thing Necessary*; and the Indispensible Duty of every Man and Woman, that do desire to be *Saved*: Yet such has been, and more especially in this present Generation, is the miserable depravity of Humane Nature, that we are too too apt to *defer* that till last, that ought

To the Reader.

to be our first and chiefest care and endeavour, To enforce and convince you of the necessity of this great *duty* is the design of this *Treatise*; of which never was there greater need than *Now*; when men are so far from making this their *greatest care* and *Concern*, that they can hardly spare a thought upon their *Eternal Salvation*. For the enforcing this most necessary *Duty* upon the *Hearts* and *Minds* of *Christians*, the following *Sermons* are very useful and expedient. The Time and Opportunity of receiving *Grace* may easily be let slip; it is therefore the *Duty* of every *Christian* to lay hold upon the present Opportunity, and to accept of *Grace*, now, instantly, while *Grace* is to be had. The learned *Pharisees* could not discern their *Opportunity* by discerning the *Signs* of his *Coming*, as you have it in *Matt.* 19. at the beginning. Neither could the *Jews* know their *Opportunity*, *it was hidden from their Eyes*, as you may read in *Luke* 19. 42. *Opportunity* is hardly embraced: therefore it becomes every wise

wiſe man to lay hold of her fore top, and not let her paſs left he hereafter ſorely repent it. But *who is the wiſe man?* ſays *Solomon*, Eccl. 8. That is, how rarely is the *Wiſe man* to be found? For the *Wiſe man*, ſaith he, *diſcerneth Time and Judgment.* That is to ſay, he is able to diſcern *When* things are to be done, and therefore its rare to find ſuch a Wiſe man; in the Voyage to *Heaven* it is hard to ſave our *Tide*: Not one of a thouſand but lets it ſlip. The improving of this therefore, is a mans greateſt *Wiſdom*, *Deut.* 32. 29. *O that they were Wiſe, that they underſtood this, that they would conſider their latter End.* The *Wiſe mans heart is ſaid to be in his right hand.* That is, the *Wiſdom* of his *Heart* teacheth him to manage his Affairs judiciouſly, and in ſeaſon. That man, who though he be never ſo Wiſe and Prudent in the World and Worldly things, yet if he hath not *Wiſdom* to know the *Seaſon* of *Grace*, he may well be termed a *Scripture Fool*, and will ſo appear to himſelf and others too, to all *Eternity*:

To the Reader.

And will it not (think you) cauſe the greateſt Torment and Vexation imaginable to that man, who when he comes to *Die*, ſhall be compell'd to ſay, O never was I wiſe, who was wiſe for every thing, but to *ſave my Soul?* Laying hold of the preſent Opportunity in that which facilitates every action and employment, making a work come off ſmoothly and with facility. The gracious God, if we embrace an Opportunity, offereth to help us, and work with us. O the goodneſs of a merciful God, that though he ſets us ſo light and eaſie a task, yet offers to work with us too! That Burthen is more light and eaſie, when two perſons aſſiſt in the carrying of it, than it would be upon the back of one. When the Boat has the advantage both of *Wind* and *Tide*, to carry it forward, it goes eaſily and pleaſantly on. This is the caſe of that *Chriſtian*, who ſeaſonably embraces the Offers of Grace and Mercy: He has the Aſſiſtance of the *Holy Spirit*, for the obtaining his deſired happineſs. To lay

hold

hold of the preſent Opportunity, makes every Action look beautiful: It makes all our Performances look with a lovely Aſpect, and with a Grace, *Eccl.* 3. 11. *He hath made every thing beautiful in its Time*, &c. We all know that *Fruit* gathered in *ſeaſon* is the pleaſanteſt *Fruit*, and that a *word ſpoken in ſeaſon* is a word upon wheels. When the *ſeaſon* of obtaining *Grace* is paſt, our endeavours are unpleaſant to God, as well as unprofitable to us: Nor is that all, but we are accountable for every Opportunity we let ſlip and neglect; for we are not only Accountable for every Action we Commit but for the time we do it in, *Eccl.* 11. 9. *Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes, but know thou that for all theſe things God will bring thee to Judgment*: Where you ſee he ſhall be not only *judged* for his *Actions*, but for the *Time* he has *miſpent*. O that e-

To the Reader.

very Christian would lay this *seriously to heart*, and *contemplate* thus with himself. *O Wretch that I am! How many Holy Sabbaths have I prophaned! And how many Oaths have I Sworn? How many hundred times have I neglected Prayer, to call upon God! How many times have I derided Godliness! How many Lies have I told!* And if for every idle word you must give an Account, certainly for every *Sermon*, *Sabbath* and *Ordinance*, under which you have been idle. you shall not escape without a *Reckoning*.

Moreover, the neglecting of *Opportunity*, is the greatest *Destroyer* in the World. 'Tis not so much being *Bad*, as the delaying to be *Good*, that destroys the most. It is not flat *Denials*, but foolish *Delayings* that *ruins Christians*, *Eccles.* 8. 6. *Because to every purpose there is Time and Judgment; therefore the misery of man is great upon him.* Few *deny*, but most *delay* to be saved.

We

To the Reader.

We see *Opportunity* is embraced by all persons in their meanest *Concerns*, and shall not a *Christian* much more lay hold of all *Opportunities* for the *Salvation* of his *Soul*? Doth not the *Husbandman* observe his *Seasons*? The *Merchant* his? The *Seaman* his? *&c.* Yea, the very Workers of *Iniquity* observe *Opportunities* and *Seasons* wherein they may best perform their Delights; and shall only the precious *Opportunities* for the good of our Souls be neglected? This *Delaying* in the pursuit of *Salvation*, is a *Delaying* to be freed from the greatest *Evil*, (*viz.*) the Wrath of GOD, Guilt, Damnation and Hell.

Wherefore, O Christian, let it be your great and immediate care to make your *Peace* between God and your own Souls. Neglect not the least Time, but even to Day, *while it is called to Day*, lay hold of, and embrace the Offers of Christ in the *Gospel*.

There

To the Reader.

There are thouſands that have been the Servants of ſin all their days; and though the *pains* and *diſeaſes* of their Old Age convince them, that the *pleaſures of Sin are but for a Seaſon*, yet they will remain conſtant and faithful to their Maſters Service, and *die the Devils Martyrs*: They are ſo far from being weary of this worſt of *Slaveries*, that their Lives then only begin to be irkſome to them, when ſickneſs or age makes them uncapable of taking that pleaſure in ſin they deſire to do. And are *Satan* and *Sin* better Maſters than *God* and *Holineſs*? The latter I am ſure, even at preſent, are more good and kind to their Servants *in the keeping of Gods Commandments, there is great reward*, ſaith the *Pſalmiſt*. For God deſires not ſo to be truſted at all, but that he will grant them ſo much in hand as may out bid all that the Devil or Sin can beſtow upon them.

But then if we look beyond this life,

life, and compare the infinite difference of the one and others period, one would think it impoſſible that the *Devil* and the *Fleſh* ſhould ſo far prevail upon rational Beings, as to detain them any longer with them. It needs not much deliberation, whether *Eternal Happineſs*, or *Eternal Miſery* be to be preferred; nothing but not believing of either can make delay in his choice. Conſider that little time that is to come, and how much of that little, *eating, drinking, ſleeping, and the neceſſaries* of Buſineſs of Life, will take from thee; and then Judge if thou thinkeſt thou ſhalt have more *Time* allowed thee than enough, to do the Work allotted thee. But if thou either diſbelieveſt what is ſpoken in the Scripture, of another Life; or fancieſt a very long ſtay in this, ſaying in thy heart, with the evil Servant, *My Lord delayeth his coming*, no wonder then if thou begin *to ſmite thy Fellow-Servants, and to eat and drink with the drunken*: But a man muſt uſe great

violence

violence to his own Underſtanding and Conſcience before he can arrive at ſuch *ſottiſhneſs* of *mind*, and muſt think it very much his *Intereſt* to dye like a Beaſt, before he can believe that he ſhall do ſo: But all *men under Goſpel Revelation*, are ſo far *under* the Power of this Truth, *A Life to come*, that he *cannot deny it*, but his *own* fearful *Apprehenſions*, will give him the lie. He looks out ſometime maugre all his *Eaſe* and *Security*; and his is a *fearful looking for of Judgment and fiery Indignation*, whilſt the man that hath taken *hold* of this *golden opportunity*, looks out alſo; but his is a looking for that *bleſſed Hope*, and the *Glorious Appearance of the Great God and his Saviour*. And can the Sinner imagine his *own day far off*, when he beholds the moſt *youthful Age*, or firmeſt ſtate of *Health* cannot ſecure him from the danger of it? There are a thouſand *Accidents* which we cannot foreſee, and ſo not *prevent*, which may *violently* hurry us out of the *World*; the

ſwallowing

ſwallowing a Grape ſtone, or the cutting of a Corn, have brought ſome perſons to their Grave; we may ſtumble into it at a Stone in the Street, or a Tile from a Houſe may knock us down into it: the ſtrongeſt Man may be conquered by a *Fever* in three or four days, or an *Apoplexy* may diſpatch him in ſo many hours or Minutes: none can tell where, when, or by what Inſtruments he ſhall paſs out of this Life: which, if we conſider, and alſo, that as the *Tree falls, ſo it lies*; there is no rectifying the Errours of *our Life* after *our Death*, but we *ſhall for ever continue in the ſtate we die in*; we muſt needs be very careful that *Death* come not on us unprepared. *Solomon* bid us, *Whatſoever our hand findeth to do, to do it with our might*; *for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave whither we go.* Now if this Argument be preſſing, as it is, that we ought therefore to lay hold of all opportunities for our Souls while we live, becauſe we can do nothing after

we

we are dead; it may add to our Seriousness to think, that it is uncertain whether a few days may not put an end to our Life, and so to our working. Twill be sad for the expiring Soul to say, *Had I thought Death had been so near, I would have given more heed to Gods Call to Delaying Sinners, that I might have been prepared for it.* And yet 'tis the common Case of the greatest part of mankind to set their *last Day*, at too great a distance from them.

To what hath been said of the *shortness of Life*, I might add the suddenness of Christ's coming to *Judgment*; *Yet a little while, and he that shall come, will come, and will not tarry.* Now since the *Apostles* time, 'tis above sixteen hundred Years, and therefore, at this day we may well reckon of a *little while*; indeed 'tis true, *With God* (as the Apostles expresses it) *a thousand years are but as one day*; and therefore, though it be a *little while* with God till our *Lord's*

Coming

To the Reader.

Coming, yet according to mans computation of time, it may be long according to that of our Saviour, *Shall not God avenge his own Elect?* Tho' he bear with them long, I tell you, that he will avenge them ſpeedily; but howſoever the term of (*little while*) may be Interpreted, we have certain tokens that his Coming cannot be far off: St. *Paul* would not have the *Theſſalonians* be troubled as if the *Day* of *Chriſt* were at hand, and the reaſon why it could not be ſo, he tells them, was, becauſe that day ſhould not come, except there came a *Falling away* firſt, and *that Man of Sin* were *revealed*, the Son of *Perdition* whom Chriſt ſhould deſtroy with the brightneſs of his Coming. Now I think there is no *Chriſtian* doubts, but the *Atheiſtical* and *Prophane Spirit*, that is now in the World, ſpeaks him to be revealed, even that Spirit that rules in the *Children* of *Diſobedience*.

It were Preſumption to limit a time,

To the Reader.

time, seeing *of that day and hour knows no man*, so as to determine positively and precisely when it shall be; but it were *Fool hardiness* to be over confident, that it may not be even in our days; whensoever it is, it will certainly come unexpected of the greatest part of the *World*, even as a *Thief in the night*: Our *Saviours Parable* of the *Ten Virgins* may well instruct us what influence this day should have upon us; for when at midnight the *Bridegroom* came, the *wise* slumbred as well as the *foolish*, but their *Lamps* were *burning*, being *furnished* with *Oyl*, and therefore they went in with the *Bridegroom* to the *Marriage*; whereas the *foolish* whose *Lamps* were gone out, and their *Oyl* spent, had the *door shut upon them*; from whence he draws this Exhortation, *Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh.* They that shall be then alive, are like to have no notice of it, nor shall they have any time to do any thing towards their own *salvation*, for they shall *be changed in a moment*, in the

To the Reader.

the *twinkling of an Eye, at the laſt Trump.* Alas for the *fruitleſs Wiſhes* the *delaying Sinner* ſhall then make, that he had *wrought* while it was day; for now he ſees an *Everlaſting Night* approaching, wherein he cannot work, but is to receive the Reward of his Sloth. *Many* times was he called upon by the *Watchman* to *awake out of ſleep*, but he was ſtill for *a little more ſlumber*; and now that the *laſt Trumpet* gives the *Alarm*, he is rouz'd indeed out of his ſleep; but before he can bethink himſelf what to do, being fill'd with *horror* and *deſpair*, he is call'd upon to give an *Account* what he hath done: the ſurprize amazeth, & puts him even beſides himſelf, ſo that he calls to the Mountains to hide him, as if they had Ears to hear, or Hearts to pity him: and the Stones leſs rocky than his own Heart, that would never relent at the moſt earneſt beſeechings of God by the *Miniſters* of his *Word*, and their calls to *delaying ſinners*. Alas! now the *Sinner* is ſo much diverted and taken up with other *Lovers*, that the *Loves* of a *Saviour* are not conſtraining, nor his Mercies winning;

To the Reader:

winning; but then his Greatneſs will affright, his Terrors take hold, and his Juſtice ſeize the *Sinner*.

To prevent this ſtate of the *ungodly* and *impenitent*, is the end of the enſuing *Sermons*, which have the unhappineſs to want the *Authors* own *poliſhing*; for which cauſe it is but *Juſtice*, that what *Miſtakes* are found in them, may not be laid at the *Authors door*, he being altogether *ignorant* of their *Publiſhing*, yet were they taken (as I am informed) by the *Pen* of a ready Writer, *and one much acquainted with the Authors Preaching*; and truly this juſt Teſtimony cannot be denied them, the *Spirit* and *Lineaments* of that worthy *Perſon*, whoſe Name they bear in the *title*, is found upon them. A perſon whoſe name needs not *Encomiums*, having ſo many *Immortal Tombs* in the *Hearts* of many of his *Hearers* upon whom his Miniſtry hath made ſuch *Impreſſions*, as doubtleſs will abide with them for ever, and carry the bleſt Effects into the other *World*.

Reader, I ſhall not detain thee longer in the Porch, but only make theſe few Requeſts

To the Reader.

Requeſts to thee; That thou wouldſt read this *ſmall Call* over ſeriouſly, and with deliberation; and when thou haſt done ſeriouſly examine thy *own Heart*, and ſee if theſe things concern not thee: And that if you have any in your *Family* that need an *awakening Call*, that you would read either this or ſome other good Book to them; That you make a due *Care* and *Conſcience* of reading the holy *Scriptures*; of *Prayer* both *Publick* and *Private*; of *hearing* the *Word*, and all other *Ordinances* commanded by God in the holy Scriptures. But above all, neglect not to get a *ſaving Intereſt* in *Chriſt*, concluding with this Scripture, *Ezek.* 33. 11. *Say unto them, as I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked; but that the Wicked turn from his way and Live. Turn ye, turn ye from your evil way; for why will ye die, O Houſe of* Iſrael?

Advertiſement.

THere is now in the Preſs, and will ſhortly be Publiſhed, *A Treatiſe concerning the Lords Supper*: With three Dialogues for the more full Information of the Weak, in the Nature and Uſe of this Sacrament. By the ſame Author.

Advertiſement.

THere will ſpeedily be Publiſhed, A Book Entituled, *The Fountain Opened*: Or, *The great Goſpel Priviledge of having Chriſt exhibited to Sinful Men.* Wherein alſo is proved that there ſhall be a National Calling of the *JEWS.* From *Zech.* 13. 1. *In that day there ſhall be a Fountain Opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for ſin, and for uncleanneſs.* By the Reverend Mr. *Samuel Willard*, Teacher of a Church in *Boſton*, in *New England.*

A CALL TO Delaying Sinners.

PSALM CXIX. Verſ. 60.

I made haſte, and delayed not to keep thy Commandments.

TO ſhew you the Cohærence of theſe *words* with thoſe that go before, I ſhall lay before you theſe ſix things worthy of your Imitation, which will bring us with haſte unto the Text.

1. You

1. You have the wise choice that *David* made of God to be his Portion, *Vers.* 57. *Thou art my Portion, O Lord.* Some chuse the world for their portion, some chuse their pleasures for their portion; but alas these are but beggarly portions: Well, says *David*, let others make choice of what they will, I'le chuse the *blessed God* for my *portion*: I know that *God* will be a suitable *portion*, a durable *portion*, a sufficient and satisfying *portion* unto me. And here he makes his appeal unto God, and says, *O Lord, thou art my portion.*

2. You have *David's* fixed Resolution upon this choice, what he was resolved to do; *I have said that I will keep thy Word*, in the same Verse.

3. You have *David's* supplication, his earnest *prayer to God*, that he might be enabled to perform his *Resolution*, *ver.* 58. *I entreated thy favour with my whole heart, be merciful unto me according to thy word, I therefore now upon my knees, I beg thy Grace, that I may perform thy Word.* He had resolved that he would keep the *Word* of *God*, and therefore he *prays* that *God* would help him to keep his *Word.*

4. You have *David's* serious Reflection upon his ways, and upon his Walk-

ing

ing. *Ver.* 59. *I thought on my ways.* How few ſcarce do ſo much as ſeriouſly think on their ways, what they are doing, and whither they are going? You think of the World, and you think of your Sins, ſo as to gratifie your Luſt: but when do you ſeriouſly think of your ways, in order to your turning to *God*.

5. You have *David*'s reſolution after he had thought upon his ways; *I will keep thy word*: I did wander, but I will not go on in my ſin any longer; *I thought on my ways, and turned my feet unto thy teſtimony.*

6. You have *David*'s putting in practice what before he did reſolve; as in the Text, *I made haſte and delayed not to keep thy Commandments.*

Some men do not ſo much as reſolve; ſome reſolve, but do not pray; ſome do pray, but they do not conſider, before and after prayer, whither they have walked in the ways of God or no; ſome do conſider, but they do not turn; ſome do purpoſe to turn, but they do delay: But here is a Copy for you all to write after! *I delayed not to keep*, &c. And ſo we are come to the Text: The words are plain and eaſie. The Doctrine that I would ſpeak unto from them is this;

That what the Bleſſed and Eternal God Commands us to do, is to be done with all poſſible Speed, with all haſte, without delay.

O that you could ſay as *David* did, I *have made haſte, and have not delayed to keep thy Commandments!* Sirs, there is no room for delaying and trifling in the matters of your *God*, and in the concerns of your Souls. Sirs, if any thing in the World requires haſte, this does: I will give you four or five Inſtances, and I wiſh that every one may take it as a Copy to write after.

The firſt is, the inſtance of *Abraham*, *Gen.* 18. from the ſecond verſe to the eighth. There came three men to *Abraham*, that is, three Angels in the ſhape of men, one of which was an increated Angel, the Bleſſed Son of God. They came to *Abraham*, and *Abraham* made haſte to give Entertainment unto them, *verſe* 2. *When he ſaw them, he ran to meet them*, ver. 6. *Abraham haſtened into the Tent of Sarah, and ſaid, Make ready quickly.* Sirs, it's Jeſus Chriſt that is Preached unto you, that is offered unto you in the Goſpel. Oh, where is the man that runs to meet

with

with the Blessed Christ! Oh, who is it that speaks unto him, and says, *Make ready, O my Soul, make ready quickly, and give the best room in thy Heart for this Christ, that now Stands knocking at the door of thy heart.*

2. I would allude to the Practice of the *Israelites*, that night they went out of *Ægypt*, Exod. 12. 11, 12. *Ye shall eat it in haste, it is the Lords Passeover.* This is a Figure of poor Sinners being delivered by Christ out of worse than *Ægyptian* Bondage. Hast thou lived in thy Bondage state so long, and God Commands *thee to come out*, and wilt thou not make haste? *Exod* 12. 33. The *Ægyptians* urged the People to send them out of the Land in haste; for say they, *We be all dead men*; so say I, Sirs, make haste and get out of your Bondage state, or else you will be so many *dead men*: Mark my words, you will be so many *damned souls*, *Luk.* 2. from the 8 to the 17. *Ver.* There when they heard of Christ, that a Saviour was born, that a *Redeemer* was come into the world, say they, where is he? and when they were told, they made haste, and came and found our Saviour, and *Mary* his Mother in a Manger, *Verse* 16.

3. The 3d. is that of *Zacheus*, who when our Saviour was passing by, ran up and climbed upon the Tree to see him; our Saviour looked up to him and said, *Zacheus* make haste & come *down*, for this day I must abide at thy house, and what did *Zacheus* do? Did he linger, and say, hereafter it will be time enough? No; he made haste and came down, and received him joyfully.

4. A *4th* Instance is *Mary*, who when she heard that Jesus was nigh, *John* 11. 28, 29. as soon as she heard that Christ was come, and that he called for her, arose quickly and came to him: But alas, poor Ministers of Christ, they come day after *another* to you, saying, Sirs the Master is come, the Saviour of Souls is come; he alone that can Redeem you from Hell, is come and he calls for you: but one delays, and another *loyters*: A third, a twentieth, a hundredth, they make nothing of all this but delay.

Upon this Subject shall be shewn some Reasons; then the Application; but the whole shall be to urge you to make speed and haste, to come to Christ: Here I shall give you five or six Reasons why you should make all possible speed.

1. The

1. The things that God does command you to do, and set about, require all possible speed, that they should be set upon in haste, without delay. Beloved Hearers, do you think the great eternal *God*, speaks to you about *toys* and *trifles*? *Surely* you think they are no better, when you linger and loyter, one *Sabbath* after another, one *Month* after another, from *Year to Year*; you put off the work that God commands you to do, when there is nothing in this World that does so much concern you to do quickly, and with haste, and with speed. Let me entreat you, and beseech you, for Gods sake, seriously to weigh what are the Commands of the glorious God put on you; then tell me if they do not require all possible speed. Here are six things under this Head.

1. The dreadful *God* commands thee, Sinner, to repent of thy Sin, and tells thee, *Thou art damned if thou dost not*. And will thou still delay and loyter, and linger, and not make haste? Beloved Hearers, you will find it true, That *except ye Repent*, and that soon too, your Souls will be Damned. Now consider, Sinner, must thy Soul be for ever Damned and

be Tormented in *the Lake of burning Brimstone*, and that for ever, except thou Repent; and wilt thou yet delay! Wilt thou not make haste to Repent, and that to day.! Ah Sirs, is here room for delaying to put off this work of Repentance, commanded you by God? to put it off the other year still, and the other *Month* still, when the Blessed God assures thee, that if thou diest without Repentance, thou art lost for ever. Shall not the Gate of Heaven be shut against thy Soul when thou diest, except thou repent whilest thou livest; yet wilt thou linger? Turn and see what Christ says, *Luk.* 13 3 *Except ye repent, ye shall all likewise perish.* Do not think that Christ speaks unadvisedly; for he says again, *verse* 5. *Except ye repent, ye shall surely perish.*

2. Thou art Commanded by God to make thy peace with him. This Work lies upon thy *hand*, and is yet undone by many of you, and will you still delay? will you not make haste, when it is to make your Peace with God? Oh do it quickly, with all possible Speed: For if thou dost not make thy Peace with God quickly, God and thy Soul will be Enemies for ever. Thou wast born an *Enemy*

to

to God, and if thou doſt not make haſte to make thy Peace with God, thou wilt die an enemy to God. O methinks, if you did believe theſe words, as you will ſhortly find them true, you would *delay* no longer; but would now make haſte to make your Peace with *God*. *Poor* Sinner! how canſt thou ſleep, and eat, and drink in Peace, whilſt thy Peace is not yet made with thy God! What doſt *thou* think thou poor delaying trifler? Canſt thou make thy *Party good* with God? Canſt thou reſiſt Almighty Power? Was there ever a man ſince the Creation that did *harden his Heart againſt God and proſper*? And doſt thou think that thou canſt do more, than all the men ſince the World was Created could ever do? Come, I will give thee a *Character*, If thou canſt ſtand forth, and buckle on thy *Armour*; *Rouſe* up thy ſelf, & play the Man: if God Afflict thee, do not flinch, do not crouch unto him, and take thy Bed. If God Afflict thee with the Gout, Stone, or Collick, or if thou be ſick at the Heart, do not cry out. What, a ſtout hearted ſinner cry out, when God does but lay his finger upon thee! When God ſhall Commiſſion thee to the Grave, ſay, Lord, I

will not die! And make thy words good if thou canst. When God shall Sentence thee to Hell, say, Lord, I will not be Damned; and make thy words good if thou canst: When God gives Devils a Commission to drag thee to Hell, say to God, and Devils, that thou wilt not go. Ah, poor Sinner! wilt thou thus stand it out against this God, that can turn thee into *Hell*, and into *torments*; & will you yet delay, and not make haste to make your peace with God! Rather take advice of Christ, *Luke* 14.31,32. *What King goeth to make War against another King, and sitteth not down first and consulteth, whether with ten thousand, he is able to meet him that cometh against him with twenty thousand?* Ah, so do you, Sirs! Consider, whether you are able to stand with Almighty strength? And if you are not, send up your prayers to Heaven; and desire that *God would be at peace with you.*

3. This work lies upon thy hand, to *get the pardon of thy Sins: To get off the Guilt that lies upon thy Soul.* And this requires haste; quickly, Sirs, or not at all. Art thou not a Sinner? Hast not thou multitude of sins? And are not thy sins *heinous*? Art thou not guilty of many sins

of

of *Omission*? hast thou been always wont to *pray*? Would to *God thou hadst*. Have you always been *wont to walk close with God? I wish you had.* O what have you *omitted* to do that God has Commanded *you?* Are not you guilty of many sins of *Commission*, that *God* did *charge* thee upon pain of death not to do? Say *yea*, or *nay*; if thou sayst *no*, thy very Tongue will prove thee a *lyar*. O then make haste to Christ! besides, art not thou guilty of great and hainous sins? Hast not thou sinned against Knowledge and Conscience? Against Law & Gospel? Hast not thou sinned against the Mercy and Patience of *God?* How many *Oaths* hast thou sworn? How many times hast thou been *drunk?* How many Sabbaths mispent? How many Sermons slighted? Sinner, tell me, canst thou bear the punishment, that God will inflict upon thee for these sins, except thou wilt speedily return to *God?* O Sirs, I wonder at my *heart*! I wonder how you can *sleep all night* and not *dream of Hell?* How *sleep* so securely, and not *dream* of being *Damned*, when you lye down with the *guilt* of so many sins upon your Souls, and not one Pardon'd, not one forgiven! I wonder

how

how thou canst *Drink* and *Sport*, and be at so many merry Bouts, when thy sins are not yet forgiven thee!

4. The Eternal God Commands thee, upon pain of Damnation, to hasten unto *Christ*, to come away unto *Christ*, and receive him upon the Gospel Terms: And doth not this require haste? Is here room, Sirs, for delaying! For God's sake, Sirs, consider, you are damned if you do not believe on *Christ*; Yet will you delay and stand trifling with the Eternal God, whether you shall believe or not! 1 *John* 3 23 *And this is his Commandment, that we should Believe on the Name of the Son of God.* O, why do you not haste, and not delay to do this Command of *God*. See how strictly *God* charges this upon your Souls, that if you believe not, you must be damned; *Mark* 16. 16. Is here any room for trifling? Is here any time to delay, whilst thou art in danger of Damnation, as long as thou dost not believe! The Wrath of *God* abideth on thee, whilst thou dost not believe in Jesus Christ, *John* 3. 36. *But he that believeth not, the Wrath of God abideth on him.* And is this a case to be delaying in! Sinner, what

what tho' thou haſt Riches, if thou haſt not Chriſt? What tho' thou haſt made haſte to get an Eſtate? What is this without Chriſt? What is this without Sanctifying Grace? What if thou haſt all the Pleaſures that the World can afford? if thou haſt all that heart can wiſh, if thou haſt not Chriſt, thou art miſerable. Sinner, remember, it is not riches, but *Chriſt* that muſt ſave and keep thee out of *Hell*! Without Chriſt no Peace! Without Chriſt no Pardon! Without Chriſt no Eſcaping the *Damnation of Hell*! Without Chriſt no entring into *Heaven*! And wilt thou yet delay!

5. Thou haſt Death and Judgment to prepare for, and does not this require haſte? Wilt thou yet dally, and delay, and not with all poſſible *ſpeed endeavour* to be found in careful preparation for Death and Judgment! Tell me, Sirs, are you prepared to Die, if Death ſhould ſeize you this enſuing Night? Are you prepared to Die? How many of you if you were now upon ſick beds, Conſcience would tell you, As yet you are not prepared to Die! No; What, and yet ſit ſtill! O what ails thee, *Sinner*! what doſt thou not ſee that thou art ſo near to another

another World! Art thou prepared to leave this World, yet didſt never Repent of thy ſins? Art thou prepared to Die, and go down to thy Grave, yet never didſt heartily beg for Chriſt and grace? Art thou prepared to die whilſt thou art in *the Gall of Bitterneſs, and Bond of Iniquity*? Whilſt a ſtranger to God, and Chriſt, & Grace, thou art not fit to die. What and wilt thou yet ſit ſtill, as if paſt all danger? Or elſe canſt thou put away the ſtroke of death by force? O that you would ſee what reaſon there is to make haſte, and not to delay, 2 *Pet.* 3. 12. *Looking for & haſtening to the coming of the day of the Lord.* Mark, you ſhould be *haſtening* for the coming of the day of the Lord. Do you *haſten* for the coming of this day? Will you ſit ſtill and not make your peace with *God*? The day of Reekoning is coming & all things will be ſet ſtraight betwixt God and your Souls; and will you delay, and not make haſte?

6. And *laſtly*, Thou art yet uncertain whether thou ſhalt be *damned* or *ſaved*: And does not this require all poſſible ſpeed? Does not this call for all the *haſte* that thou canſt make to get an aſſurance of

of the Love of God, and of Salvation after death? How ſoon you may be upon a death bed, you cannot tell. Now, ſuppoſe thou waſt a dying, think, O, *I muſt bid farewel to all my Friends! I muſt take my leave of my Husband, and Wife, of Children, Friends and Neighbours: I muſt die! but whether I go next, I cannot tell! There are but two Places to receive Souls after death, Heaven & Hell; but which of theſe my Soul muſt be in, I do not know.* No! not know, ſinner! and ſit ſtill and yet delay: when the bleſſed God has Commanded thee to *all diligence to make thy Calling and Election ſure?* Is this thy diligence, not ſo much as to go about it one year after another? Is this thy diligence that thou uſeſt? Put this Queſtion to thy Soul, *What will become of it when thou leaveſt this World?* For Gods ſake ariſe make haſte, Sinner, make haſte, leaſt thou be ſhut out of this Kingdom, which thou takeſt no care to make ſure of.

That is the firſt Reaſon or General Head, why the Command of *God* ſhould be ſet about with all ſpeed *without* delay.

II. Make haſte Sirs, make haſte, delay no longer; for all the *time* that is before you is little *enough* for you to do what

God

God Commands you. He that begins his obedience to God's Commands ſooneſt, or at leaſt in his youth, will have time little enough to do what *God Commands*: You that are in years, if you had begun this work as ſoon as you began to *underſtand* things, you would have found work enough to have done, if ſo be you had a thouſand years to live in this World, but being you have but a little time to live, muſt not this little time be little enough for you to do the work that God ſet you in the World to do? Have you one Day to ſpare, or one *Hour* to ſpare? O how many of this world do ſpend their time ſo as if they had time too much and work too little! When, God knows, your time is of the leaſt.

There are theſe Five things more under this ſecond Head, which will incite you to make haſte: To delay not one hour longer. O could I but prevail, but with one ſinner reſolvedly to go home, and to ſay, *I will delay no longer: I will make haſte to keep the Commandments of my God*! Conſider therefore,

1. Thou haſt a great Work to do, and therefore ſhouldſt not loſe one *Minute* of time for the doing of it. Thou haſt many

a ſtrong

ſtrong Luſt to overcome: Many a *Temptation* to reſiſt, Many Duties to perform: Thou haſt the knowledge of God and Chriſt to get, and of thy own heart, the knowledge of thy State now, and of thy ſtate hereafter: Many a Prayer to make, Many an hour to be ſpent in ſearching of thy Heart, and trying of thy State. And is not all the time that thou haſt before thee, if thou begin to day, little enough to do this great Work, that God lays upon thee to do.

2. The Work enjoyned by God it is difficult Work, and hard Work too. The more difficult your Work is, if you be wiſe, the more time you will take for the doing of it. Is not to ſet thy heart and thy love upon God, to love him above all, and to pleaſe him before all? is not think you, this hard and difficult Work, when the heart of a ſinner naturally loves any thing better than God? To have thy will to bow to Chriſt, and ſubmit to Chriſt, and accept of Chriſt, when it is rebellious & ſtubborn? Is not this hard Work, to change thy heart, to break thy hard and ſtony heart? To reform thy Life, is not this hard and difficult Work? And all commanded by

God.

God. If this Work be not hard, why is it not done? If it be hard why do you not go about it? Consider then that it is difficult work that you have to do.

3. The work that you have to do, in order to another World, it is neceſſary work: It is work that muſt be done, or thy *Soul* will be *undone*, and that for ever. And wilt thou yet delay, and wilt thou yet ſtand dallying, and putting it off, whether thou hadſt beſt do it or not! If the work were indifferent, whether to be done, or left undone, I could not blame you for making no more haſte; but this is not the Caſe; this is more neceſſary than *Food*, when thou art an hungry, more neceſſary than Phyſick, when thou art ſick. Beloved people, you muſt be holy, or you muſt never ſee God, but to your Eternal Terror; you muſt turn from ſin, or burn in Hell! you muſt repent, or you cannot be ſaved; ſo great a Neceſſity there is for the doing of the Work, that God Commands you to do: Is it an indifferent thing whether thou eſcape the Damnation of Hell, or no! If not, behold *Holineſs* is the way to *Heaven*! *Faith* in *Chriſt* is the way to *Heaven*! This muſt be done, or thy Soul muſt not be

ſaved, Sirs, if there be any buſineſs in this World, that lies upon our hands that is neceſſary to be done, this is it.

4. This Work that God Commands you to do, it is a Soul work: And I am ſure that *ſoul-work ſhould not* be delayed: *Soul work* ſhould be done with all poſſible ſpeed. O that you would reſolve, & ſay, *It is my Soul that muſt be Damned or Saved; therefore I will make haſte! It is my Soul that muſt go to Heaven or Hell, therefore I will make haſte to look after the Salvation of my Soul.* Thou haſt but one Soul, one only ſoul: Wilt thou make haſte to feed thy Body, when hungry? Wilt thou make haſte to quench thy Thirſt, when dry? And to ſend for a Phyſician, when in danger of Death, and to cry out to thoſe about thee, O *ſtay not, make haſte, bring him away quickly*, & yet in the *mean* while never think of thy Soul? Is thy Body better than thy Soul? Is not thy Soul far the Better? Wilt thou take care to feed and cloath thy Body, and delay the getting an Intereſt in Chriſt to ſave thy Soul? Why ſo careful for a dying body, that within a little while ſhall be nothing but a lump of lifeleſs duſt? Do not you *know* that e're long men ſhall

carry

carry your bodies on their ſhoulders to the Grave, and lay them in the duſt, to have them rotten? What! will you take ſuch care to make proviſion for a corruptible Body, and yet neglect your Souls! What mean you Sirs! What mean you! What ails men, that they dally thus with themſelves? Are they beſides their Wits!

§. And laſtly, if you think nothing that has been ſaid, is worth regarding, yet I pray conſider the work that God Commands you to mind in this world, it is a work for Eternity! And wilt thou put it off for another year, month, or week! Do you think, Sirs, that a ſhort *Life* upon *Earth* is not time little *enough* to prepare for an eternal life, for *an endleſs* eternity! is a few years too much to be ſpent with all diligence, that thou mayeſt be ready for an everlaſting State, to which thou art a haſtning. Beloved Hearers, you & I are all before God this day, but how ſoon we may be in a *unalterable* eſtate, is unknown to us; you are now in Time, to morrow you may be in *Eternity*: you may be in an everlaſting ſtate: What, and yet make no more haſte! Death is at your backs, Heaven and *Hell* before

before you, what! & yet delay! What! At the brink of an *Everlaſting State*, and make no more *haſte* to do what *God* has *Commanded* thee! Remember man, remember, it is *Heaven* that muſt be *loſt* or *won* for ever! It is Eternal Joy, that thou muſt have, or go without whenever you ſhall leave this World! It is Everlaſting Torments or Everlaſting Bleſſedneſs that you muſt enter into, when you leave this World: Yet will you not make haſte to do that Work, that God Commands you to do! Ariſe, Sinner in the Name of God, Awake, be up and doing, as thou loveſt thy Soul: Make haſte, Sinner, make haſte, begin to day, before to morrow: Begin this hour, before the next, to do the Work that God Commands thee; for all the time that is before thee, is little enough to do it in.

I. This Work, Sirs, that God Commands you to do, muſt be now done or never. What, and yet ſit ſtill, and yet dally! It muſt be now, or never. Sirs, if you will Repent, you muſt now Repent, or never to any purpoſe; if you will make your Peace with God, it muſt be done now or never! God has ſet us

in this World to make preparation for another. God has ſet us in this Life, that we may make ready for another. We are in this world upon tryal, and according as we behave our ſelves and mind our work, or let it alone, ſo it muſt be with us for ever. This World is the place, this Life the time, when work for Heaven muſt be done or never be done. *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt*, Eccleſ. 9. 10. O that every Trifler in the matters of his God, and of his Soul, would write that verſe upon his Chamber-Door; in which you may mind theſe three things, *viz.*

Firſt, It is plainly ſaid, that thou art going to thy Grave; thou art upon thy Journey to thy Grave: Thou art upon thy way to the duſt. Whether thou art ſleeping or waking, thou art going to thy Grave. Whether working or praying thou art going to thy Grave. Whether drinking or ſporting, thou art going to thy Grave. In this Journey thou never ſtandeſt ſtill? The Child is going to its Grave as ſoon as it is born.

2. In

2. In the Grave there is no work to be done; no Preaching there, nor no Means nor Helps there. Of which more hereafter.

3. Therefore it follows, that what now thou haſt to do, it ſhould be done with all thy might, and with all haſte and poſſible ſpeed. What thou haſt in *thy hand to do, do it with all thy might, for there is to work to do in the Grave to which thou art a going.* Jeſus Chriſt did work the more becauſe his Time was but ſhort, *I muſt work the work of him that ſent me, whilſt it is day; for the night cometh wherein no man can work.* Behold your day is paſſing away! The Night is coming on! O do your work whilſt the day laſts, for when the night cometh no man can work. You muſt Repent ſavingly now or never! You muſt Believe on Chriſt now, or never! You muſt be made holy and become the Children of God now, or never! O, methinks, theſe words, *Now, or Never,* ſhould Alarum the moſt drouſie Sinner! But to ſet home this, *that what God commands muſt be done Now, or Never,* I ſhall lay before you theſe Seven things.

1. After

1. After Death there ſhall be no offers of Mercy, nor tenders of Pardon to all Eternity, therefore now, or never. You muſt *now* do what God Commands, or not at all. Now God he calls, and Chriſt he calls, and the Spirit he calls, and Miniſters they call, *That thou wouldſt leave thy Sin*: But if thou ſtop thine ears and harden thy heart till death, after death none of theſe ſhall call to thee for evermore! God did never ſend to Damned Souls; What ſay you now, will you accept of Mercy now, will you have a Saviour now, and hearken to God now? No, God never took this courſe as yet, and God will never do it.

2. After Death there is no Repentance nor Believing; therefore this muſt be done now, or never. When Death hath ſhut thine Eyes, and ſeparated thy Soul from thy Body, if thou dieſt an Unbeliever, thou never afterwards ſhalt have Faith. If thou dieſt Impenitent, thou never afterwards ſhalt Repent. Poſſibly Damned Souls may Repent in Hell that they did not Repent upon Earth; but Repentance in Hell, is but the *aggravation* of their Miſery, it being fruitleſs Repentance. What think you will they

they that would never be good whilſt they lived, be good in Hell! It is true, there are many ſins that men commit on Earth, that they ſhall not commit in Hell: The Drunkard there ſhall be no more Drunk: The Gameſter there ſhall have no more jolly bouts; therefore Now, or Never.

3 The Soul after Death enters into an everlaſting State, where there ſhall be no alteration for ever; therefore what you do for your Souls, muſt be done Now, or Never. The Soul, when gone into another World, where it firſt takes its Lodgings, it will be for ever. There once damn'd, and for ever damned! Once in Hell, and for ever there; therefore it muſt be Now, or Never. If a man in an *Unconverted* ſtate, ſhould dye to day, and *tidings* be *brought* to you to *morrow*, What is become of his Soul? The *tidings* would be, ſuch a one is *Dead*, and *Damned* too. You ſee the Soul enters into an Everlaſting ſtate. *Luk.* 16. 22, 23 There *Lazarus* he died, and his *Soul* went unto unalterable *Joys*: The rich *Man* he died, and his *Soul* went unto unchangeable *Torments*. When a man dies, he goes to his place: Every

Soul has a place he must go to when he leaves the body, *Acts* 1. 25. *Judas he died and went unto his own place.* Hell is the Unbelievers own place.

4. When a Man dies, *Wrath* and Justice take their turns, and whilst a Man lives, Mercy and Patience do take their turns; Beloved Hearers, the Attributes of God, as I may so speak, take their turns now *Mercy* and *Patience* take their turns. Mercy takes its turn, and says, *Sinner, thou art undone: Here is a Christ for thee. Thou art miserable, come to me, and I will help thee.* This is Mercy's turn, but the Soul does not yet regard, therefore *Patience* takes its turn, and stays till the next Lord's Day; it may be, the sinner will be wiser then; if not, Patience stays another, it may be, the *sinner* will bethink himself then; and it may be, Patience waits from one Year, to another; from one ten years, to another ten years; Yet, the sinner does not hearken nor regard. Then, when the Soul is separated from its *Body*, *Wrath* and *Justice* take their turns; says Mercy, *Lord, I offered this man a Christ even as long as he lived, yet I was refused.* And says Patience, *Lord, while the Sinner kept his eyes open I*

waited

waited upon him, even now to his laſt gaſp; therefore now we Mercy & Patience deliver him up to the hands of Wrath *and* Juſtice; *take him. We* Mercy *and* Patience *have done with this man's Soul for ever.*

5. Stay a little longer in thy ſins, till *Death* hath cloſed thy Eyes; then thy Crys and Calls, and Importunities for Mercy ſhall never be heard; God will then become a God not to be intreated. Now, if you beg for Mercy, you may have it. If you beg and cry, and call for Pardon to *God*, upon the conditions of the Goſpel, you may have it, but refuſe a little longer, then if thou cryeſt to all Eternity, thy Cries ſhall never be heard, nor regarded: See this, *Mat.* 25. 1, 2, 3, &c. *Lord, Lord, open to us.* No, ſays Chriſt, not I. *Luk.* 13 25, 26. See there the ſtrong cries that *Men* ſhall make, & all in vain. *Luk.* 16 26. What ſtrong *Requeſts* did the *Rich Man* put up in *Hell*, and all ſtill denied. Shouldeſt thou beg then for the leaſt *Mercy*, as much as one drop of Water, it could not be had.

6. What *God* Commands, it muſt be done now, or never, becauſe when once Time is paſt and gone, it can never be recalled. Sirs, The laſt Lords Day will

never come again, *Sinner*, the time that thou ſhouldſt have *Prayed*, but didſt not, will never come again. All that thou canſt give, will not buy back one hour again. And when thou art Dead and gone out of this *World*, God will never truſt thee with one day more, for to do that which thou didſt not do while in this *World*. God will not ſay to a Damned Soul in *Hell*, here was a fooling and a delaying Sinner, that did delay to come to God, while upon Earth, that made no haſte to come to *Chriſt*, whilſt *Chriſt* might have been had. God will not ſay, Come, go thy way again: I will releaſe thee for a while; go and ſit under the ſame Miniſter again, I will try thee the other Life. O Sirs! this will never be! therefore, Now, or Never, Job 7. 6. *My days are ſwifter than a Weavers Shuttel, and are ſpent without hope. The eye of him that ſeeth me, ſhall ſee me no more,* &c. *Sirs*, it is not *long* that you ſhall *dwell* in your *Houſes*, and *lodg* in your *Beds*: *Death* will quickly come and hale you out, and take you out of this *world*, and you muſt never *come again*, Job 14. 7. 14. *There is hope of a Tree if it be cut down, that it will ſprout again, but man dyeth & waſteth away*

away, yea, man giveth up the Ghoſt, & where is he! verſ. 12. *So man lyeth down, & riſes not again, till the world vaniſh away. If a man dye ſhall he live again? i. e.* ſhall *he* live upon Earth again? Shall *he* come and ſit under the means of *Grace* again? No. *Heb.* 9. 27. *It is appointed for all men once to dye.* Mark, a man ſhall dye but *once* a natural *death*: the *Soul* is but *once* to be *ſeparated* from the *Body*, *It is appointed for all men once to dye.* O *Lord*, how well ſhould that *work* be *done* that muſt *be done* but *once*! Muſt you die but *once*! O then how carefully *ſhould* that work be done!

7. After *death* is the time of receiving your wages of *Reward*; therefore your *work* muſt be now *done* or Never If thy *work* be *done*, thou goeſt away to *Heaven*, if not *done*, thou goeſt away down to *Hell*. Immediately after *Death*, the *Reward* is given, or the *Puniſhment* is *inflicted*. When the Servant of the labouring man is to be reckoned with at night, if his work is not *done*, can he expect a *Reward*? Canſt thou look for *Heaven* when thou haſt not *believed* nor *repented*, nor cloſed with Jeſus Chriſt, upon Goſpel terms? So when the day of *Judgment* comes *preſently* after *death*, thou haſt not

lowed, and canſt thou expect to reap *Eternal Life*? Or ſhall that be thy Sowing time, that ſhould have been thy *Reaping* time? Sirs, this is now your *Sowing* time, your Praying time, and your *Repenting* time; therefore, do it *now* without *delay*, for this muſt be done *now* or *never*. Conſider Sirs, you muſt *make* haſt, *there* is no room for delay, for what *God commands* you to do, it muſt be done *now* or *never*.

IV. Therefore, God doth Command you without delay, to yield Obedience to his Commands. The *time* is ſet and Commanded by *God*, as *well* as the work and duty it ſelf. *God* does not only tell you what to do, but he tells you when you are to do it. The ſame God, *Sinner*, that commands thee to *repent*, *commands* thee *to repent* to day. The ſame God that commands thee to *Believe* and accept of his Son, commands thee to do it now at this very inſtant. The ſame God that commands thee to *leave* thy *ſin*, and turn to him, commands thee to do it now, without delay. Where does God give liberty to any man, to put off his Repentance till to morrow? Shew me the place if thou canſt? Much leſs, till thou art a Man; Much leſs, till thou art old

old; yet this is in the *thoughts* and hearts too of too many. Do not repent as yet, this is the voice of the Devil, and not of God. Let Holineſs alone for the preſent, this is the Language of thine Enemy, and of thy curſed corrupted Heart; it is not the voice of God. Where does God allow to ſpend this day in a natural State? In what Chapter, or what Verſe is it, that God gives thee ſpace to ſlight Chriſt for one hour, and to neglect God and thy Soul for one hour? Shew me the place if thou canſt; then let God alone, and Chriſt alone, ſo long as thou haſt leave from God ſo to do; no, but this thou canſt not: Will the Bleſſed and Holy God give you time to rebel againſt him? For one day will he give you *leave* ſo to do? No; but I can ſhew thee, Sinner one place after another, where God Commands thy ſpeedy *Return*, *Ec.* 12. 1. *Remember thy Creator in the days of thy youth.* Remember him, what to do; to Obey his Commandments, to Fear him; Remember him, to love him; Remember him, to make a *ſpeedy* and *voluntary* Reſignation of your Souls unto him. Obſerve in that Verſe, it is not only ſaid, *Remember thy Creator in the days of*

thy youth. So you young Ones perhaps may say, you do, and yet stay longer, yet a year or two; but mark, there is one word more, *Remember* Now *thy Creator in the days of thy youth,* 2 Cor. 6. 2. *Now is the appointed time: Now is the day of Salvation.* Sirs, there is not one of you all can say to morrow is the day of Salvation, or the next week, or the next Year shall be the day of Salvation, *Mat.* 6. 33. *Seek ye first the Kingdom of God and the Righteousness thereof.* How contrary is the Commandment of God to the Practice of men? First for an *Estate*, then for Holiness, as I was told, was a saying of one that I was lately with, that lies under horrible Distrels of *Soul*, that was eagerly bent to get an Estate, quickly; and after he had done he cryed, *God forgive me, Heb* 3. 7, 8. Wherefore as the Holy Ghost saith, *To day if ye will hear his Voice, harden not your hearts, as in the Provocation, in the day of Temptation in the Wilderness,* Heb. 4 7. Again, he limiteth a certain day, saying, *to day if you will hear his Voice, harden not your hearts.* Now seriously ponder this, then tell me, if there be any room for your delays

5. The last reason is this, There is no room for your *Deliberation* in this cause,

whether you will obey the *Commands* of God or no, and *consequently* there can be no room for delay; there is no time to be spent, whether you should keep Gods Command or no. There are some things 'that do not come under mens delibe-'ration, to spend any time to deliberate 'whether we are to do them or no.

As for instance, which of you do deliberate *whether* you shall *Eat* or *Drink* or no: No man *would*, but for quantity or quality, you may *deliberate*, but whether *Eat* or *Drink* at all, you must not deliberate. So the *Ultimate* End of man comes not under mans deliberation. No man deliberates whether he shall be happy or no. Now such is your obedience to the Commandments of God. 'Doing that 'which he *Commands* you to do, will you spend time to deliberate whether the blessed God should be Beloved or no: Will you spend time to *deliberate* whether the blessed *Saviour* shall be believed on or no? No, there is no room or deliberation in this *Case*: No man will have the face to dare to call these things in question. Now is there no room for deliberation; yet is there room for your delay: So much for the Reasons; now

for the Application of this Doctrine. And it is but one main *Use* that I intend upon this Subject, that is a *Use* of *Exhortation*.

Muſt the Commandments of God be kept without delay? With all earneſt haſte and poſſible *Speed*, Oh then Beloved Hearers! Be exhorted in the fear of God, without delay, to ſet about the Work that God commands you to do. Come Sirs, begin this day *before* to morrow. O come for Gods ſake, be perſwaded to begin this Work, this very hour before the next. Sinner, leave thy ſins, juſt now, for the Eternal God commands thee ſo to do; forſake thy Wickedneſs juſt now, for the Bleſſed and Glorious God does give it thee in charge ſo to do. Turn to God, Believe in Chriſt, juſt now without delay. O that I could but perſuade thee, to look about thee, to be up and doing. If any thing in this World, require haſte this does. For your Souls ſake ariſe, and be up and doing. If the Devil tempt thee to delay, do not hearken unto him; but ſay, The Eternal God Commands me now to Repent and turn to Chriſt, and the ſafety of my Soul work requires that I ſhould do it with all poſſible ſpeed. If thy ſinful

Com-

Companions ſuggeſt unto thee, it is time enough yet, reply and ſay, O it is not ſo, the *Eternal God requires* me preſently to leave my Sins. If thy own corrupt and ſlothful heart ſhould ſay the ſame, O it is not ſo, the *Eternal* God requires me to make haſte, and the ſafety of my Soul requires me ſo too. O you Young Men, come away, you may not live till you are old: you Young Children, that underſtand what I ſay, make haſte, for you may die while you are young. You old gray headed Sinner, make haſte and do not delay, for your time is almoſt ſpent already.

To force this Exhortation, I ſhall urge it with ten ſeveral Arguments.

1. The Danger and the Miſerable State that thy Soul is in, whilſt thou art unconverted, requires thee to make haſte. Thy *Eſtate* is *wretched*, thy Condition deplorable. O why doſt thou make no more haſte to get out of this Condition? *Dangers* ſeen and *apprehended*, do uſually ſtir up to haſten: Tell me, *Sinner*, if a *Bear* were at thy heels, or a *Lyon* at thy back, what haſte wouldeſt thou make to get away from them, that thou mayſt not be torn

in

in pieces? If thou waſt in a *wild* and de-ſolate *Wilderneſs*, that is full of Pits and Serpents, and wild Beaſts, and night were coming on thee, what haſte *wouldſt* thou make to get out? If thou wert in thy *Bed*, and at *midnight* a voice ſhould be heard *Ariſe, awake* your houſe is on a *flame, wouldſt* not thou make haſte, and not ſay, There is no need of haſte, and turn and ſleep, & take the other nap in thy Bed: Behold, thy danger is a *thouſand* times more, whilſt in thy ſin, tell me, is not thy Soul better than thy body? Is not thy Soul better than thy goods? & wouldſt thou riſe in haſte to ſave thy body and thy goods, and wilt not thou make haſte to ſave thy ſoul, *and that from Hell flames* too! Or wilt thou turn thy ſelf like a *ſluggard* upon the bed of carnal Security, and ſay, Let me alone, diſturb me not, there is no ſuch haſte, *Gen.* 19. 15, 16, 17, and 22. verſes. The caſe was, that *Sodom* was to be burnt with Fire, and the People that were in it; only God would have mercy upon *Lot*, and ſome with him; therefore the Angel came to haſten him to get away, becauſe of his danger. This apply, Sinner, thou art in a natural State, in dan-

ger

ger of a
and God
left thou
and loyte
ſaying, Si
thy Soul
the *World*
Haſte, it
was in da
Saul, mad
danger.
him a ſign
and word
fetch the
whether i
appointed
ſay I to t
ſpeed, and
rous. *Saul*
Philiſtins i
in haſte.
gainſt *Nab*
to pacify
alas, what
thy dange
of *Saul*, o
ger thou a
Firſt of
keep the C

ger of a worſe Fire than that of *Sodom*, and God *Commands* thee to make haſte leſt thou be *conſumed*: Still thou lingreſt and loytereſt. God ſends to us again, ſaying, Sinner, eſcape for thy Life, for thy Soul, look not behind thee, after the *World*, and after thy *Sins*, and *Luſts*. Haſte, it is for thy life. *David*, when he was in danger of being ſeized upon by *Saul*, made great haſte to get out of that danger. *Jonathan* his Friend, had given him a ſign, by the ſhooting of an *Arrow* and words ſpoken to the *Lad* that *ſhould* fetch the *Arrow*, that he ſhould know, whether it was good or evil that was appointed for him, 1 *Sam* 20 38 Ah! ſo ſay I to thee, Sinner, make haſte, make ſpeed, and tarry not, thy caſe is dangerous. *Saul*, when he was in danger, the *Philiſtins* invaded the *Land*, he got *away* in haſte. When *David* was coming againſt *Nabals* houſe, *Abigail* made haſte to pacify and turn away his anger. But alas, what was the danger of *Lot* unto thy danger! Or the danger of *David*, of *Saul*, or of *Nabal's* houſe to the danger thou art in?

First of all, whilſt thou delayeſt to keep the Commandments of God, God himſelf

himself is thy Enemy. There is Enmity betwixt *God* and thy Soul. *Know then*, whilst thou art *trifling*, *God* is angry with thee. The Eternal *God* is provoked by thy Rebellion against his Law. And is this a State to be delayed in! If a Great Man was thy *Enemy*, what haste *wouldst* thou make to be reconciled to him? If a Man upon whom is thy dependance and livelihood, should become thy enemy, O how wouldst thou send to get his favour again! Would not the *thoughts* of his displeasure awaken thee out of thy sleep! *Psal.* 7. 11. *God is angry with the Wicked every day.* Mark, God is daily Angry with thee, whilst a *Wicked man*: Whilst thou breakest *Gods Commandments.* And is this a condition to be continued in, when *God* is daily angry with thee? *God* is angry with the Wicked every day in the week, every day in the year. *Verse* 12. *If he turn not, he will whet his sword, he hath bent his bow, and made it ready: He hath also prepared for him the instruments of Death.* Behold, the angry *God* hath taken his *Bow* in his hand, yea, he hath strung and bent his Bow, and he has taken his Arrow out of the Quiver, and put it to the String, and

drawn

drawn to the top; and Sinner, if thou be the Mark that God aim's at, if thou art the Butt, he will shoot his *Arrow* in fury, that so it shall strike to thy very *heart*, and who shall heal that wound? Tell me now. is this a State to be continued in? O it is, *because* that thou dost not know what God's *Anger* is! *Couldst* thou speak with *Devils*, if they would be plain with thee, they *could* tell thee what God's Anger is. If thou couldst speak with Damned Souls, they could tell thee, what Gods *Anger* is. O did you know and consider, what *God's* anger is you would say, O this is not a State for me to abide in a day longer.

Take these Six Properties of this Enemy of thine.

First of all, this *Angry God* is an Omnipotent God; and canst thou resist Almighty Power? Behold, he makes the Mountains to *Smoak*, and the *Earth*, and Devils to Tremble. This, Sinner, is he that is Angry with thee every day.

Secondly, this God is Omniscient, and thou canst not deceive him, as to make him Believe, thou art his *friend*, then indeed thou art not.

Thirdly, This God that is Angry

with

with thee every day, is an Omnipresent God: And then in thy distress, whither canst thou hasten from him? Consider, Sirs, you that will not hasten to him, whither can you hasten from him? You that will not hasten to him, to a Holy Submission, and a voluntary resignation of your selves to God, whither wilt thou hasten from him.

Fourthly, He is a *Righteous* God that is Angry with thee every day. Thou canst not bribe him with thy Gifts: Thy *Silver* and thy *Gold* he will abhor.

Fifthly, He is Eternal too, and will never die. Behold this God that is Angry every day with thee, shall never die. If a man were thy Enemy, thou mayst die, or else he may die, so thou mayst be delivered from his Anger. But this is not the case between God & thy Soul. God ever lives to take vengeance on thee: He lives to all Eternity, to punish thee to all Eternity: To punish thee for thy Rebellion against him. And when thou diest, this does not deliver thee from this Angry God; no, but when thou diest, then thou fallest more especially into his hands.

Sixthly,

Sixthly, and laſtly, This God that is *Angry* with thee every day, whilſt thou delayeſt, is an unchangeable God. He will never change to be a *Friend* to thee, except thou doſt change, to become an obedient Subject unto him, and yield obedience to his Commands.

Whilſt thou doſt delay to keep the Commandments of God, thou art very near kin to the Devil. The Devil is thy father all this while, & thou art his ſervant & his child. And to you that ſay, you defie the Devil and all his works, why do you yet delay to come off from his ſervice and work? What think you, Sirs, is this Relation to the Devil ſo honourable, and is his work ſo delightful, and will his wages be ſo deſirable, that you are ſo loth to leave him & turn to God? That this is true, that there is this relation and nearneſs of kin betwixt the *Devil* and a *wicked man*, ſee *Act.* 13. 10. ſays the *Apoſtle* there of a wicked man, *Thou Enemy of all Righteouſneſs, thou child of the Devil.* Ah, Sirs! may you that are the Children of the Devil, be made the Children of God, and will ye not make haſte to have this done? What if God ſhould ſay to thee at laſt, Thou likeſt thy

Relation

Relation well, thou wouldst have the Devil for thy Father; now thou art departed, get thee down to thy Father the Devil, thou shalt have a whole Eternity with him.

3. All the while thou dost delay, thou art under all the Curses of the Book of God; all the Punishments and Threatnings in Scripture thou art liable to, and God may without delay inflict them all upon thee, who dost delay to come to him, *Gal.* 3. 10 *Cursed is he that continueth not in all things that are written in the Book of the Law to do them.* Thou hast not continued to do so much as one thing written in the Law. O then if God shall Curse thee, who shall Bless thee? Sinner, didst thou never read this Book; or if thou hast perused this Book, hast not thou beheld the Threatnings of God against graceless men, and ungodly men, and *Delaying Sinners*? Or, dost thou despise those sayings, & not make haste to get out of that condition in which thou art exposed to Gods Wrath.

4. Whilst thou delayest to keep the Commandments of God, thou art under the Sentence of the Gospel too. Ah Sirs, if the Gospel condemns you, whither wil

will you appeal! I do not say, that yet this Sentence is a final Sentence; no, till thy Unbeliet is final, this Sentence is not final. Ah Sinner, come, Believe quickly, or else thy Unbelief will be a final Unbelief; then this Sentence of the Gospel, will be a final Sentence too. The Gospel has its Threatnings as well as the Law, and more severe ones too. You that are ready to say, That we are too sharp in our Preaching nothing but Hell, and Damnation: Alas Sirs, I speak no more than I find in the Gospel it self; & that Christ has spoken himself. Do you think Sirs, that we are too sharp, and too tart in our Sermons: alas, you cast the Reproach upon God that tells us what we tell you. We do no more but tell you what this God says, and what you must expect: and where you must shortly be, if you do not make haste and come away to Christ, *Mark* 16 16. *He that Believeth not shall be condemned* This is Christ himself that shall *Judge* you shortly, that tells you so, *Joh.* 3 36 *He that Believeth not on the Son of God, the wrath of God abideth on him, Heb.* 2 3. *How shall we escape if we neglect so great Salvation!* Mat. 18 3 *Verily, verily I say unto you, except ye be converted,*

ye

ye cannot enter into the Kingdom of God; Luk 13 *Except ye Repent, ye ſhall all likewiſe periſh*, Heb 24 *Without Holineſs no man ſhall ſee the Lord*. Now what ſay you Si s, do we ſpeak more than God ſpeaks? Or have we ſaid more than *God* himſelf hath ſaid? If thou canſt not bear this Doctrine, tell me; why waſt not thou one of Gods Councellors, and why didſt not thou adviſe, and direct thy Maker, to make better Laws, and better terms for Sinners, than in the Goſpel he hath done? Should thy Maker ask thee, upon what terms and Conditions thou wouldſt be Saved? thou muſt take his terms, or thou muſt not be Saved at all, *John* 3. 18. *He that believeth not, is condemned already*. Mark that Sentence, *He that does not believe*. Ah poor Sinner, art thou a Condemned Man, yet wilt not thou make haſte, and wilt thou loiter ſtill? And wilt not thou come and beg that thou mayſt be Pardoned?

5. All this while that thou doſt delay, all thy ſins ſtand uncroſſed in the *Book* of God; and is this a ſafe condition to be continued in? How many Oaths, Sinner, haſt thou ſworn! How many Holy Sabbaths haſt thou *Prophaned*! How many

time

times haſt thou derided *Godlineſs*? How many hundred times haſt thou neglected Prayer? To Call upon God: And how many Lies haſt thou told, and not one of them Forgiven! Poor delaying *Trifler*? Doſt not thou know, that thou muſt be *Pardoned* or *Condemned*? & *Pardoned* thou canſt not be, while unſanctified & unconverted O what wilt thou do when thou leaveſt this World, and ſtandeſt in *Judgment*, and *God* ſhews thee the Book of *Knowledge*, and thou find'ſt all thy Sins ſtand uncroſſed in this Book?

6. While thou doſt delay to keep the Commandments of *God*, thou art in daily danger of *Damnation*. *Sirs*, are you not reaſonable Creatures! Do you ſit like ſtocks under the plain Preaching of the Word? But if thoſe things are true, as thou wilt ſhortly know and find them to be, Oh, why doſt thou delay ſtill, and make no more haſte out of that condition in which thou art expoſed to ſo much trouble! O this word Damnation, what a ſound does it make in my ears! If the Word be ſo dreadful, what is the Thing it ſelf! Yet this is thy danger, while thou delayeſt to keep the Commandments of thy God, What art

thou

thou in danger of? In danger of a place of utter Darkneſs: In danger of a bottomleſs Pit: In danger of a place of Torment: In danger of a burning fiery Furnace: In danger of a place of continual Torment with Fire, & with Brimſtone. *Sinner*, when thou lieſt down, thou art in danger of Hell, and thou knoweſt not, whether thou ſhalt awake before thou art in Hell. Sinner, conſider how dangerous thou ſleepeſt when thou goeſt to Bed, who dare aſſure thee, that thou ſhalt not be in Hell before the Sun riſes again? While thou doſt delay, and ſit down at thy Table, thou eateſt and drinkeſt in danger of Damnation, whilſt thou doſt delay & art ſitting in thy *Shop*, thou ſitteſt there in danger of Damnation. Methinks thou ſhouldeſt have but little heart to ſtand changing of money, when thy Soul is in danger of Damnation. When thou art at thy ſports and drunken *bouts*, thou art in danger of Damnation. O Lord, what ails the hearts of Men that can ſport and drink, and game, and play in danger of *Damnation!* They know not but that they may be in Hell before another hour, & yet put it off! Sinner, remember what I ſay, Thou never didſt

ſee that hour yet in all thy life, in which thou couldſt ſay, now I am paſt danger of being damned. Now I have a Promiſe of God, that my Soul ſhall not be caſt into *Hell*: Sirs, what do you mean! Beloved People, what do you think on! How do you ſit here as not concern'd! How can you eat and drink, and ſleep as if you were not in danger of Hell! Canſt thou bear the Wrath of God, the Torments of the Damned! *Canſt* thou endure it Sinner? If thou canſt then let Chriſt alone ſtill! But alas, to feel the Torments of Hell will be another thing, than to ſpeak of them. O Sirs, hearken to this Counſel, from one that earneſtly deſires the ſalvation of your Souls.

I come now to the Second Particular.

II. To urge you to make haſte, Conſider, what haſte moſt do make in the world to ſin againſt God, to break the Commandments of their God; ſo haſt thou done too, this hath been thy practiſe. O what haſte haſt thou made to Sin! How faſt do many men Swear! How often are many men Drunk! How faſt haſte do many make to their wicked Companions! How faſt does the Whoremonger haſt to his Harlot! Shall others

make

make haſte to Hell, and wilt not thou make haſte to *Heaven*! Shall others make ſuch haſte to provoke God, and wilt not thou make haſte to *pleaſe* thy *God*! Here we cannot make you to be ſlow: Here we would fain have you to ſtop, to ſtay, but you will not do it: If we fetch *Arguments* from God, from the Wrath of *God*, from the Juſtice of God, to ſtop your courſe in ſin, yet you will go on. If we fetch Arguments from the Promiſes of God, from the Threatnings of God, both true and terrible, yet for all this, the Sinner will make haſte on in his Sin, tho' we tell you, that Sin is the way to Hell, the undoing of your Souls; yet, for all this, you will make haſte to Hell; Why Sinner, art thou afraid that thou canſt not get to Hell ſoon enough, or ſure enough! Behold, you that make haſte to Sin, I Call and Cry this day, Why ſuch haſte, Sinner; why poor Sinner, why ſuch haſte? Why doſt thou haſten ſo faſt to run on in that courſe that will certainly bring thee to that place of Torment? Stop thy courſe, ſtay Sinner, turn back, the place that thou art haſtning to, is not a pleaſant place; the Torments that thou art haſtning

ning to, are insufferable torments; turn back again then to God, and instead of making haste to Sin, make haste to God. Believe me, Sinner, believe me, if that thou comest to hell forty years hence, thou wilt find that thou art there soon enough. Why then shouldst thou make such haste? O the blindness of Mens hearts, that make more haste to Damn their Souls, than to Save them; that make more haste to hell, than to heaven; that make more haste to Devils, than to God! That Sinners make haste to sin, you have Proof enough in your own observation, besides the Scripture, *Prov.* 1. 16. *Their feet run to Evil, they make haste to shed blood. Prov.* 7. 23. *The sinner maketh haste as a bird that fleeth from the snare.* Mark 6. 25. *Herodias Daughter made haste to bring a Charger to have* John Baptists head.

III. To press you to make haste, Consider, what haste most in the world do make to be Rich upon Earth; as if God sent Men upon Earth to mind nothing so much as the Riches of this World. Do you not see men make haste to get the World, as if they could not be happy without it? As if they were

undone if they were not Rich! Why do these Men make haste for Riches, and wilt not thou make haste for Grace? Tell me, is not Grace better than Riches, and God, better than Gold? And are not the joys and happiness of the unseen World, a great deal better than the outward enjoyments of this present World. Take *Solomon*'s Counsel, Prov. 3. 14, 15. *Wisdom* (meaning Christ) *is better than Rubies, and all that the heart can wish or desire, are not to be compar'd to him*; Phil 3. 7. 1. There *Paul* counted *all things but dross*, and no better than *dung, in comparison of Jesus Christ*. Ah Sinner, when Death shall come, and thou lye on a Bed of Sickness, if thy Conscience be then awakened, or if not, then at the furthest, when thou shalt lye in Flames, thou shalt cry out of thy folly, and say, O *wretched Sinner that I was, that made such haste to get the World, but no more haste to get the Favour of my God, that made such haste to get Silver and Gold, but made no more haste to get the Favour of God, and an Interest in Christ.*

IV. Yet consider, when Man was fallen into misery, and was a lost Creature th

the bleſſed God made haſte to help him out. When Man had Rebelled, Mercy made haſte to Pardon: When Man had loſt his way to Heaven, the God of Heaven did make haſte, and come himſelf, and Preach the way of Salvation unto him. O wonderful! That God ſhould make haſte to Man, and Man will not make haſte to God! That God ſhould make haſte to come and help Man, and yet Man will not make haſte to accept of this help! What would have become of Mankind, if God had delayed, if Mercy had delayed! but Mercy was upon the wing, Mercy fled away apace towards fallen Man: The very ſame day that Man did ſin, God did make haſte, that very day, to come and Preach a Saviour unto him: Read *Gen.* 3 7, 8 and 15. Verſes, There you read of *Adam*'s Sin, how he had Sinned, and it is ſaid, *In the cool of the day, God came making haſte, to find out loſt* Adam, *ſaying*, Adam, *where art thou?* The God of Heaven came to look after the Sinner! As if he ſhould ſay, *Is this the man that I made in my own Image, and is become liable to my Wrath, ſubject to my Curſe, and to the Torments of Hell for ever! O my bowels yearn, I muſt*

make haste to convince him of his sin: and then to Preach a Saviour unto him, *Gen.* 43. *Joseph made haste, for his bowels yearned towards his brethren, and he sought where to weep, and he entred into his Chamber and wept there.* So does Gods bowels yearn towards poor Sinners.

V. To press you to make haste, the time is coming, when thou wilt be in that case, that thou wilt cry and call to God to come and help thee. What dost thou think, Sinner, will sickness never come? Shalt thou never be pained in thy Bowels? Shall thy time of Dying never come? Yes, it will, it will, and it is a hastning. When thou art full of pain with *Gout* or *Stone*, if thou canst not rest upon thy Bed, O what will thy saying sinner, then be! O that God would make haste and ease me, and give me some relief! O this sickness I cannot endure! This will be thy request e're long, and will it not be the breaking of thy heart, if God should say to thee in thy distress, as now thou sayest to God in thy prosperity; God says, make haste to come to me; yes, thou sayest in thy heart, after one year I will, or after ten Years, then I will? then what

thou, when under such pain shouldst cry to God, Help Lord! God should say, After one year, or ten years, then I will; but till then, thou must lye in thy Distress: *Psal.* 40. 13. *Be pleased O Lord, to deliver me, O Lord make haste to help me.* Verse 17. *Thou art my Help and my Deliverer, make no tarrying O my God.* Thou wouldst not have God to tarry then one Day longer, not one Hour longer; thou wouldst begin and end thy Prayer in thy Distress, with this Request, Make haste O God to help me, as the *Psalmist* does in *Psal* 71. 12. *O God be not far from me, O God make haste for my help*; even a very *Pharoah* will cry for help, when Judgments are upon him.

VI. All the Provisions and Preparations that the Blessed Glorious God has made to welcome Sinners, when they come to him, do all cry aloud to you, to make all earnest haste. The Eternal God has made a great Preparation for thee: this Blessed God invites thee: Sinner make haste and come to me, thou wilt be Damned if thou dost not; O sinner, make haste, and come quickly unto me; thou wilt perish for ever if thou dost not come quickly unto me; I have

a Pardon for thee, come to me, I have a Heaven for thee, come to me, I have prepared a Kingdom and a Crown for thee, and loe thou ſhalt dwell with me for ever; though thou haſt Rebelled, I will Pardon thee if thou wilt come to me; though thou haſt deſerved Hell, I will give thee Heaven, if thou wilt come to me: Behold, this Bleſſed God made haſte to ſend his Son, and Jeſus Chriſt made haſte to come and dye, the Spirit makes haſte to come and move upon thy Conſcience, and the Miniſters of Chriſt make haſte to come and offer Chriſt to thee; now ſhall God make haſte, and Jeſus Chriſt make haſte, and the Spirit make haſte, and Miniſters make haſte, and wilt not thou make haſte?

VII. My Seventh Argument ſhall be, to Conſider your time that you have to come to God.

Firſt of all, The time that thou haſt allowed thee to come to God in, it is but ſhort, and but a little time, a few more Years or Months, Weeks or Days, and thy Life will be ended. O Sinner, conſider where thou ſtandeſt! Upon the brink of Eternity, upon the Borders of another World; thou art near, exceeding

ing near to Heaven or Hell, and yet wilt thou make no more haſte?

2. This little time that thou haſt, it is haſtning away quickly. O how ſwift does yonder Sun in the Firmament move! Sirs do you not ſee how one Day and one Night rouls away after another, and one Week, one Sabbath goes away after another, and thy time is a haſtning, whether thou art a Drinking, or a Sporting? Sinner, except thou canſt ſtop the Suns going of its Race, ſtay in thy Sins no longer.

3. This haſtning time it is very uncertain too, when it ſhall end, when an end ſhall be put unto it; Sinner, canſt thou tell, that thou ſhalt live till to Morrow: let the man ſtand forth, that can ſay, I am ſure I ſhall live till to Morrow; which is the man amongſt you all that can ſay, This hour I am ſure of the next, and this Lord's Day, that can ſay, I am ſure of another? Who knows, but thou art keeping thy laſt Sabbath, and hearing thy laſt Sermon? Who knows, but thou art making the laſt appearance in a publick Congregation? *Boaſt not thy ſelf of to Morrow, for*

thou knowest not what a Day may bring forth.
Ah Sinner, thou wilt be found to be the *Fool* of all *Fools*, that doſt not know how ſoon thou mayeſt depart this World, yet trifleſt and delayeſt, and wilt not make haſte to come to God.

4. Thy time that is paſt, will never come again; if thou wouldſt give thouſands for Yeſterday, it cannot be Recalled: Or for laſt Lord's day, it cannot be Recalled again: Conſider your time, then judge if it be not high time for you to make haſte, and to delay no longer.

VIII. Yet I pray you conſider all the time you do delay, you are abuſing the Mercy of God, and abuſing of the Patience of God; Is this a thing to delay in? Does the Eternal God ſtay, yet does not Damn thee, and caſt thee down to Hell, which he may do every Hour at his Pleaſure? And does he tarry and not Puniſh thee? And doſt thou tarry and wilt not come and ſubmit to him? This God is intreating of thee to accept of Mercy, and is loth that thou ſhouldſt Periſh, or loſe thy poor Soul. Now is offering of the Rich Bleſſings, Purchaſed ſo dear, as by the blood of his own Son; and while thou doſt neglect,

What doſt thou but ſay in thy heart I care not for God, nor for his Chriſt neither? Ah Sinner, remember the time is coming, the hour is haſtning, that thou wouldſt give Ten *Thouſand* Worlds if thou hadſt them, for that Grace which now thou deſpiſeſt, *Rom.* 7. *deſpiſeſt thou the goodneſs of God, not conſidering that the Patience and Long ſuffering of God ſhould lead thee to repentance!*

IX. Thy Delaying has in it a great deal of bold, and blind Preſumption. Thou doſt preſume, Sinner, of ſuch things that thou haſt not any grounds to make reckoning of. There are three or four things that a trifling Sinner, a delaying Sinner preſumes of.

1. Thou doſt preſume that thou ſhalt live longer yet; thou doſt preſume, that thou haſt more time to ſpend in this World; thou doſt ſuppoſe that thou mayſt have another Year yet, another Month ſtill, another Week ſtill; Tell me if this be not in thy Heart? Thou art worſe than a mad man indeed, that wilt not make haſte & come to Chriſt? but this is a bold preſumption; thou talkeſt of another Year, when thou mayſt not have another Hour.

2. Tho'

2. Thou doſt preſume, that thou canſt Repent when thou wilt, and turn to God when thou wilt; thou doſt preſume that thy own will is of thy own ſtrength; but Sinner, either thou canſt Repent when thou wilt, or thou canſt not, if thou canſt and doſt not, behold thou art inexcuſable; but if thou canſt not Repent now, doſt thou think thou canſt better Repent hereafter, when thou haſt hardened thy Heart yet more in Sin?

3. In thy Delaying, thou doſt preſume, that the Spirit of God will help thee hereafter, as well as now, for if this were not in thy hopes, if thou didſt not ſuppoſe this, if thou wert not bereaved of thy Underſtanding, Wouldſt not thou Repent now, while the Spirit of God moves upon thy heart? How doſt thou know, but hereafter the Spirit of God may let thee alone, and give thee up to the hardneſs of thy own Heart? God may ſay to thee, as to *Ephraim*, Hoſea 4. 17, *Ephraim is joyned to Idols, let him alone.* Ah Sinner, if God ſays once, *Let him alone*, then all the Sermons in the world will do no good: If God would ſay to the delaying Sinner, *My Spirit let him alone, and mine Ordinance*

dinances let him alone, and my Miniſters let him alone; That tho you have the voice of the Goſpel in your Ears, yet God will let thy heart alone.

X. And the laſt *Argument* to perſuade you to make haſte, is this, it may be you may be loth to hear it; I wiſh, Sinner, that by the yielding to all the reſt, thou wouldeſt give me Reaſon to forbear to ſpeak it; but if all that has been ſaid, will not move thee to make haſte, then know that thy Damnation is haſtening, the time of thy lying in Torment is haſtening, the hour of thy being thrown down to Devils, and lying in Chains of Darkneſs, is haſtening. Sinner, tho thou ſlumbereſt, yet thy Damnation does not ſlumber, 2 *Pet.* 2. 3. *Whoſe judgment now of a long time lingereth not, and their Damnation lingereth not.* Thou lingereſt and loytereſt, ay, but thy Damnation does not ſlumber, *Deut.* 32. 35. Conſider of that place, *To me*, ſays God, *belongeth Vengeance and Recompence; their foot ſhall ſlide in due time, for the day of their Calamity is at hand, and the thing that ſhall come upon thee maketh haſte.* Mark, the Day of thy Calamity is at hand, and the

thing

thing the Wrath of God that ſhall come upon thee maketh haſte; the Juſtice of God that ſhall overtake thee, makes haſte. O then, if thou wouldſt make haſte to eſcape, thoſe dreadful things that are haſtening, do you make haſte and delay not to keep the Commandments of your God.

Thus I have given you many Arguments and Motives; and if I thought that you had made haſte & come away to Chriſt, I would change my Text and go upon another Subject, but I doubt after all, that thou art lingring; I would therefore yet try to put thee on, and would direct this Exhortation to five ſorts of People.

Firſt of all, I would perſwade ſuch of you as are Young, that you would make haſte, and not delay, even you that are Children, little Children, the youngeſt amongſt you that underſtand what the ſenſe is of any of theſe things. O do you make haſte you young Men in your Youth, make haſte and do not delay.

II. I would direct this *Exhortation* to ſuch of you as are old, old Sinners, for *Gods* ſake make haſte, you that are threeſcore years old and more, make haſte.

III. To

III. To ſuch of you as are Strong & Healthful of Body.

IV. To you that are Sickly and Crazie Perſons, often Sick and ſeldom Well, for God's ſake make haſte.

V. To ſuch of you as have been Sick, and now are Well, as have been upon beds of Sickneſs near to Death, but God hath ſet thee upon thy Legs again. O make haſte, and do not delay to keep the Commandments of God.

Firſt then, You that are young, you that are yet in your Childhood, you young Children, you Young men and Maids; O do you make haſte, and do not delay to keep the Commandments of God. I would rather preſs this Counſel upon you, becauſe you chiefly lie under the temptations of delay; for you Children have very naughty hearts, & loth to be good, and come to God; you are apt to think, that you have time enough yet: that you may take your Pleaſure and mind your ſports now, & think of God hereafter, and think of Heaven and Hell hereafter. But I have Ten Queſtions to propoſe to you, you Young ones, and by that time I have gone through theſe, I hope you will ſee

that

that there is no *Reason* for you to delay, though you are young.

I. Tell me, Are you so young that *you may not die*? are you so young that *you may not be sick*? Are you *Young Men* exempted from *Death* and the Grave? Have you not observed, that as young as you, and *younger* too, have gone down to *the Grave*? Have you not seen little Infants carried to the *Grave*? Have not you seen *Infants* laid in the Dust? Have you not seen many times that there is but little difference betwixt the *Birth* and the *Grave*? If you doubt of this, go into some *Church-yard*, and see if you may not find there Graves of all sizes; an Infant was buried here, another young one was buried there, who was not so tall as *I*; Very well, if you are not so young, but you may die, are you so young then, that you may not make your peace with God?

II. Are you so young that you may not be damned? Has God any where told you in his Word, that no Young Ones shall go to Hell, those that die in their Youth? Tell me, were not you born in Sin? And are you not by Nature Children of Wrath? And by rea-

son

ſon of that ſin in which you were born, are you not liable to the wrath of God, to the Damnation of Hell, and to the Torments of the Damned? Beſides, Have not you Young Men many Sins of your own committing, actual Sins? How ſoon didſt thou learn to Lye? How ſoon did you learn to take God's Holy Name in vain? How ſoon did you play upon the Lords Day, and ſo miſpend your precious time? By all theſe you have deſerved Death and Hell too? and if you are not ſo young, but you may be Damned, is there any room for you to delay, and not to do what God commands you to do?

III. I pray tell me, Is it fit that you ſhould give the firſt of your *time* to the Devil, rather than unto God; for you firſt to ſerve the Devil, then next to ſerve God; to give your Youth unto him that would devour and deſtroy your Souls, rather than to God, that would ſave your Souls, and make them happy? Should you give to Satan the firſt of your time, that deſerves none at all? And Sirs, I tell you, that you deſerve to be Damned, if you give one hour. Think of it, What would the World think of

you

you if you deal with your Parents as you deal with the Eternal God? if you should say, *Father I will rebel against you, while I am Young, I will vex & grieve you whilst Young, but I will be Dutiful to you when I am Old*; Will you in effect say worse to God? And say, We will do what the Devil saith to us now, and we will do what God commands us hereafter. Tell me, Who was it that gave you your *Being*? Who was it that formed you in your Mothers Womb? Who was it that brought you forth? Who was it that preserved you, whilst you hung upon your Mothers Breast? Who is it that kept you from Death and Hell to this day, that might have cast you into utter darkness, as soon as you beheld the light of the Sun? Has the Devil done for you as God has done, or can you expect he shall or will? Lay all these together, then see if it be fitting that you should serve the Devil first.

IV. Tell me, you that are young, Can you be good too soon? Or can you love your God too soon? Or can you mind your Souls too soon? Or can you (think you) be mindful to escape the Damnation of Hell too soon? Can you be too soon

ſoon ſure of Heaven? Tell me, Would it do thee any harm to know in thy Youth that thy Soul ſhall be ſaved? Would it do thee any harm to believe in Chriſt, to love God above all, and to underſtand, whenever thou ſhalt die, that thy Soul ſhould be received to Heaven? Remember this, that there have been many who have been troubled that did repent too late, but there was never one in this World that ever repented that he repented too ſoon. Thouſands, and Ten Thouſands have bewailed that they have ſtaid off from Chriſt ſo long.

V. Is not Youth, & Young in Years, the uſual time for God to Convert Sinners to his Son? eſpecially, thoſe whom he planteth under the Goſpel in the time of their Youth. O you that are ſet under preaching, if you are not converted whilſt you are young, it is a thouſand to one, if ever you are Converted Pray Sirs, conſider, Is it uſual for God to Convert Old Sinners? I know, God ſometimes may call at the Eleventh Hour, but it is but here and there one, now and then one; & commonly they are ſuch as did not ſit under the means of

Grace

Grace when they were Young; if you delay whilſt Young, you may let ſlip the very ſeaſon of Converſion, then your Souls cannot be brought over to God by all the Preaching in the World. Do we not amongſt our ſelves obſerve, that for one Old Perſon, one Old Sinner, that is made ſenſible of ſin, and of his loſt eſtate, though never ſo vile, that does deſire the Prayers of a Congregation for them, have we not Twenty, yea Forty that are younger, that deſire your Prayers for them?

VI. Will it not be eaſier for you to repent now, than it will be hereafter, when by long continuance in ſin, you have hardned your Hearts, and ſeared your Conſciences, and have been accuſtomed to do wickedly? Certainly, now, whilſt Conſcience is tender, and the Heart more tender, it will be eaſier for you to let go your ſin now, and to leave your Wickedneſs now, than it will be Forty years hence; for the longer you continue in ſin, the ſtronger is Sin upon you, and the ſtronger your Sin is, the harder your Heart is, and the harder will be your Repentance, as *Jeremiah* ſpeaks, *Can the Ethiopian change his skin,*

or

or the Leopard his ſpots? Then may ye that are accuſtomed to do Evil, learn to do well.

VII. Shall you not prevent a multitude of ſins, if you make haſte in your Younger Years to come to God? whereas if you go on in your Sins, what a Multitude of ſins, how many Thouſand ſins will you add more and more to the ſins that you have already committed? if you loiter ſtill, how many Prayers will you neglect? And how many Sabbaths profane? And how many lies tell, & make no Conſcience? And how many Oaths may ſome of you ſwear? Whereas, now if you would come to God in your Youth, if you would now Believe and Repent, and come to God, O what a number of Sins may you prevent the commiſſion of! And is not this deſirable? You have ſinned enough already, the Youngeſt amongſt you have ſinned enough already, you need not go on ſtill, and add more and more to your ſins; for they are not to be numbred already.

VIII. Conſider, Will not this be moſt pleaſing unto God, if you haſten in your Youth to come to God? Early is the

time

time; O, Christ loves Young Ones indeed, when they will be *good*, *Mark* 10. 23, 24. This was a *Young man* that had but some common good in him; and it is said, That Christ looked upon him and *loved him*, Jerem 2. 2. Sayes God to *Israel*, *I remember the kindness of thy Youth, the love of thy Espousal.* Ah, God takes it kindly, and Christ takes it kindly, when you do believe on Christ, and leave your sins betimes. O will not you do that which God and Christ will take kindly at your hands! then make haste whilst you are young, and do not stay till you are old. O it is pleasing unto God to see young ones come and Pray, and Believe, to see young ones following after Christ, *Eccles.* 12 1. *Remember thy Creator in the days of thy Youth.* Now tell me, Young men, is it not better for you to be pleasing to this blessed God whilst you are young, than to be provoking of him till you are Old? is it not more pleasing to have his Love and Smiles, than to have his Anger and Frowns?

IX. If you make haste whilst you are young, shall you not have the more time to serve your God, and glorify your Maker?

Maker? And is not this the End for which thou wert born? Is not this the End for which you were made, that you may glorifie him that gave your being unto you? And tell me, Can you begin this Work too soon? Or, can you do this one thing too much? O young men, think, Will God save you when you die, and will not you serve him whilst you live? Will God glorifie you hereafter in Heaven, and will not you glorifie God whilst you are here upon the Earth? Tell me, Do you think you can honour God in a little time, and in Old Age too; as you may in a great deal, beginning from your youth, to your Elder years? I tell you, that Multitudes of good People upon their Death Beds when they have been going to Heaven, They have been full of Grief upon this account, That they served God so late, and loved God so late; that are going to Heaven to live with God, and have done no more for God when they were here upon Earth.

X. And Lastly, If you now make haste whilst you are young, shall not you have the more time to do the great Work in your own Souls that is there?

to be done? O what a great deal of Work does lie within us? What a great deal of Work does lie upon our Hearts to be done! upon our Souls! Is it not more likely that you ſhould do more in Forty years time, than in Five or Ten, or the latter end of your days? O how much knowledge is there to be had of God and of Chriſt, and the great *Myſtery of the Goſpel!* You will have more time to get a greater meaſure of the Love of God and of Jeſus Chriſt; you will have more time to get Aſſurance of the Love of God and of Eternal Glory; you will have more time to make your preparation for Death, and the great Account that you have to give unto *God* after Death. Now take theſe ten things along with you, and then ſee, if there be any room or reaſon for you to delay though young, but make all the haſte you can to do that God commands. That is the firſt Sort.

2. The Sort that I would urge this upon, is, you that are Old. You Old Sinners, conſider the Work that you have to do.

1. Of all, you that are old, O make haſte! for your time is almoſt gone, you

Glaſ

Glaſs is almoſt run, your Sun is near to ſetting; in a courſe of Nature you have not much time to live. Behold! look upon your gray Hairs, and they will tell you, that you are going off the Stage of this World, and are entring into another World. The Age of man, that the moſt do reach ordinarily, is Threeſcore and Ten, *Pſal* 90 10. *The Age of Man is Threeſcore Years and Ten.* O is there not ſome in this place that have not outlived the uſual time? Are not ſome of you Threeſcore Years and upwards? Are not ſome of you Seventy Years and more? O how near, how very near are you to another World! You are almoſt at your Journeys end. What and ſit ſtill when you are almoſt at your Journeys end? Some of you are old almoſt to a wonder. When a perſon begings to be going onwards to Eighty, People commonly wonder at their Age. What art thou ſuch a one, yet delaying? Art thou old to a wonder, and Wicked to a Wonder too? O conſider, it is but a little while that you have to ſtay in this World; make haſte therefore, and do not delay.

II. You

II. You that are old, make haſte; for ſome of you have not yet begun your Work: What? and delay ſtill, and be idle ſtill? What do you mean? How many old ones are there here, that have not ſpent one hour in *Threeſcore Years*, in earneſtly ſerving of *God*; I do not ſay you have not ſpent an hour in Hearing and in Praying; but ſome of you poſſibly have not ſpent one hour in hearty ſerving of God; which you that are in a Natural State and Condition never did. O what are you, Sirs, that are old, and never convinced of ſin to this day, that are Fifty, Sixty, yea Seventy Years old, & yet ſtrangers to the very firſt Principles of Religion! Oh how ſad is it to ſee gray Hairs and Ignorance! I have ſeen a Child of Five or Six Years old that hath known more of *God* and of *Chriſt* than many that I have ſeen of *fifty or ſixty*; & yet theſe People ſit ſtill? *Sirs*, are you reſolved indeed to go thus to your *Grave*? Are you reſolved indeed to die & to be Damn'd too? To ſee old people to be careleſs of *God*, and careleſs of their Souls, negligent and ſlothful, what ſhame is it? Age has forced thee to lean upon thy Staff, but it has not forced

thee to lean upon thy Saviour. How may we say of some, wondrous Old, & wondrous Wicked; wondrous Old, and wondrous Ignorant? Have every one of you that are Old, fifty or sixty Years Old, got Christ into your Hearts? Would to God you had, I wish you had: Have every one of you repented of sin? O consider, Sirs, What a thing is this, to live Fifty Years, yet be without God? to loiter Sixty Years, and never come to God; to live till you come to that state in which Nature is almost Consumed yet no Faith? May not some of you say, That you have not shed one Penitent Tear for all your sins, no, not in Fifty Years time; but you that are in Years, and have begun your Work, yet there is Reason why you should make haste to do more, and to go forward, and make a greater progress still; Thou that hast loved God and believed on Christ, tell me, Dost thou think in thy very Conscience, that thou hast so much love to God, as thou mightest have had in Fifty Years standing? Alas no, who has? If so be, that you have not got so much Grace as you should have done so much time, & as you should have

done by the help of ſo much means as you have had in ſo many Years. O make haſte and do not delay! What think you, Sirs, you that are of Years, you that I may call my Father for Age, what think you, are there not ſome that are Twenty Years younger than you, Forty Years younger than you, that love God, and fear God, and hate Sin more than you do? Is not this a ſign that you have loytered too much? O therefore make haſte and delay no longer.

III. You that are Ancient, make haſte, and delay not; for have not you loſt time enough already, but you muſt loſe more ſtill? Have not you ſerved the *Devil* long enough, and ſerved your Luſt long enough? Have not you forgotten God long enough, and neglected Chriſt, Heaven, and your Souls, long enough already; but you will do it ſtill, and will you proceed, and will you do it till you die? What do you mean, Sirs, you old Swearers, and you old Drunkards, and old Sabbath breakers, you old haters of God and Godlineſs? What do you mean, do you mean to Rebel till your Dying day? Do it a little longer, and you will do ſo: Do you mean to

give

give the Devil all your time, and all your ſtrength? You that have lived Threeſcore Years, I fear ſhould you live the other Threeſcore Years, you would do ſo ſtill; you that have lived Fifty Years, I fear, ſhould you live Fifty years longer, you would ſtill be the ſame. Sinner, Art thou reſolved to go to thy Grave without Chriſt, without a Heart changed? If thou doſt, ſhalt not thou go to Hell too, and to Devils too? What you do, it muſt be done quickly, or elſe it will never be done: for you will die before it be done. For ſhame, Sirs, for ſhame, love God after ſo long time, for ſhame, Sirs, for ſhame, love Jeſus Chriſt, after ſo long time: Have not you ſeen a great Deformity in Sin, after ſo much time that you have ſpent in Sin

IV. You that are old, make haſte, and do not delay; for if you die Old, and Chriſtleſs too, if you die Old and Graceleſs too, the Patience of God that has waited upon you till your Old Age, will aggravate your Sin and your Condemnation too; I tell you Sirs, that ſuch of you had better to have died in your Childhood, than to have lived to

Old Age; you had better have died as ſoon as you had been born, than to have lived ſo long, and go to Hell at laſt; you had better have died when you could not go, by reaſon of Infancy, than to live till you could not go, by reaſon of Age, and die out of Chriſt at laſt: if thou dieſt Old and Wicked, old in thy ſin, Hell will be the hotter when thou comeſt there, though it be the longer till thou comeſt there; will you yet delay? O you that are Ancient, I pray you make haſte, and delay no longer.

V. And laſtly, I pray you make haſte and delay no longer; for, I pray tell me, Can you give an account of your miſſpent time already? You ſhall certainly be called to an Account for every Year you have had, for every Month you have had, for every Week, Day and Hour that you have had; Time is going and you muſt be called to an Account how you have ſpent your time. Can you give an Account to *God* of Fifty Years ſpent in Ignorance, not knowing of *God*? Can you give an Account to *God* of Threeſcore Years ſpent in a Natural Eſtate, in which is nothing of *God*, nor ever did one hearty Duty to *God*

in

in all this time! O you that are Young, for you are my hopes! I profeſs that I have more hope of you, than of thoſe that are Old & Wicked. I take it to be my great advantage, that I Preach to ſo many that are young; think of what has been ſaid to you, & what has been ſpoken to you, and when you come home, conſider, you have heard Ten Things, that there is no room for loytering; and you that are Old, if you are not paſt feeling, O would to God you were not! This is the Miſchief, when People are young, then they think it is too ſoon; and when they are old, then they ſay, they have been of this Opinion ever ſince they were born, and change now they will not. Well, think what you will, change you muſt, or you muſt be Condemned. You would think it much to wait upon a Fellow Creature a Day, or Week; yet this Bleſſed God has waited upon you ſo many Years, O make haſte and come unto God, and do not delay any longer.

III. Then to you that are of a ſtrong and a healthful Conſtitution, do you make haſte and not delay to do what God commands you, though you are

ſtrong and healthful, yet make haſte & do not delay; you have need of this Advice, becauſe being ſtrong, and in perfect health, you are apt to put away the day of Death from you, and Repentance too, and Chriſt too; and the making of your Peace with God, becauſe you are not full of Pain, and God does not often caſt you upon Beds of Sickneſs, therefore you think there is no need for you to make haſte.

Firſt of all, As ſtrong and as ſtout as thou thinkeſt thou art, many have been cut off in a Weeks time, and lets; therefore do thou make haſte; as ſtrong as thou art; when Death comes it will make thee cry out, *O I am Sick, I am Sick; I am Pained, I am Pained!* O it will make thee to Tremble: You ſee often times that Crazy Perſons do out live thoſe that are of a Healthful Conſtitution; therefore do not venture your Souls Eternal State upon it becauſe you are ſtrong.

II. Tell me, Who is it that giveth thee thy ſtrength? Is it God, or Satan? If it be God that gave thee thy ſtrength; What a diſingenious Sinner art thou to God, that becauſe God does not fill thy Body

Body with pain, therefore thou wilt fill thy Body with Sin? What does God give thee Health for, and give thee Strength for? Does God make thee ſtrong, that thou mayeſt be ſtrong to ſin, and ſpend thy days in ſinning againſt him.

III. Conſider, which is the fitteſt time for you to Repent, and to make your Peace with God, now when you are well and ſtrong, or when you ſhall be ſick and near Death? Alas! How oft have I ſeen people on their ſick-Beds unfit to be diſcourſed with, that put off their Repentance till the laſt, till they were ſick; then ſickneſs brought its Burthen with it, its Exceſſive Pain with it, that they had no mind to Diſcourſe of any ſuch Things. That is the Third Sort, to thoſe that are ſtrong.

IV. My Exhortation alſo is to ſuch of you as are ſickly and of a weak Temper, that are often ſick, and often ill. It is time for you to make haſte, that live in daily expectation of another World, that daily look for your laſt Day, and when your laſt Hour will come, and when you ſhall draw your laſt Breath. How oft has God ſhaked

thee over the Grave? How oft haſt thou been in that caſe upon thy ſick bed, that Men could not tell, whether thou ſhouldſt Live or Die? And now God has reſtored thee, yet thou art weak ſtill and ſick ſtill. Is it not time for you to make haſte? Behold! The Voice of every Sickneſs is, *Sinner, make haſte*; The Voice of every Affliction is, *Sinner, make haſte.*

V. And Laſtly, My Advice is to ſuch as have been Sick, and now are Recovered; do you make haſte & not delay to do what God has commanded you to do: Will you ſin again as you did before? Will you ſlight *Chriſt* again, as you did before? and neglect *Heaven*, and *God*, and *Chriſt* as before? Sinner, Did *God* give thee thy Life again, that thou ſhouldeſt rebel againſt thy *Maker* again? Haſt thou forgot how thy Soul was filled with amazement and horror when thou thoughteſt thy Soul was ſo near to another World? How didſt thou beg, and cry, and call, *O that God would reſtore me this once! O that God would give me a little more time! O if God would recover me, I will become a new Man, I will forſake my ſinful Companions, I will*

neglect

neglect Prayer no more, I will prophane Gods Holy Day no more! Theſe were thy Promiſes; God has reſtored thee again, and haſt thou ſo ſoon forgot what thou didſt Promiſe unto God, and doſt thou delay as much as before? O conſider, and for Gods ſake lay it to Heart. Didſt thou tell a Lye to God, when upon thy ſick Bed: and didſt thou play the Hypocrite with God, when thou didſt not know whether thou ſhouldſt live or die? Therefore, you that have been upon the brink of the Grave, and God bid thee look into Eternity, & thou ſaweſt thou waſt not prepared, thou beggeſt a little longer time, & God ſpared thee, therefore now make haſte.

Now it may be thought, that I have ſaid enough upon this Subject; but, alas, I think I have never ſaid enough upon any Subject, till I have gained your Hearts to do what I have Preached upon; when I conſider, how ſlothful many Men are, how backward to come to God and Chriſt, how backward to Believe, to Repent, and be Holy, I think that there is Reaſon enough to conſider ſtill, what more is to be ſaid, to preſs you to make haſte, and I beſeech you

to Answer these following Questions, and let Conscience answer as we go along.

First of all, Tell me, Sinner, Who is it that does wait upon thee, while thou dost delay? Is it not the Blessed, and Glorious, and Eternal God? Is it not he that the Angels of Glory make all possible speed to do his commands? Is it not he, Sinner, that might have Damned thee long ago, and cast thee down into Eternal Torments, and thou mightest this day have been among Damned Devils? Dost thou do well to make him tarry for thee? Is it not he, that Died for thee, that is infinite in Mercy to save thee, if thou comest in; that is Infinite in Power to Damn thee, if thou refuse? Is it not he, that is infinitely thy Superiour Judge? Now, if it be reason for thee to loyter any longer, do if thou darest; do I say at thy Peril.

Secondly, Who, or what art thou, Trifler, that this Blessed God should wait thus upon thee? If we consider thee as thou art a Creature, or as thou art a Sinner, why should God so wait upon thee one year after another? As thou art a Creature, Is not thy Body made

made of dust, and must not thy Body e're long be turned into dust? What art thou, but the better sort of Clay? Dost not thou carry every day a very Dunghill about thee, and must the Blessed God wait upon thee? Besides, if we consider thee, as thou art a *Sinner*; Art not thou a Hell-deserving *Sinner*! May not *God* cast thee this day into Hell if he will, and into Torments, even this very hour if he will? Canst thou be happy without his Favour, and enter into Heaven without his Son, and be saved without his Mercy? Therefore delay any longer at thy Peril.

Thirdly, What is it for, that this God thus waits upon thee? Consider I pray you, What does God give you so much time for, one Week after another, one Month after another, Year after year? Is it not to make your selves Rich in this World? O no, it is about a greater Matter that God waits and stays? Is it not to see if thou wilt mind thy escaping Eternal Damnation! God gives thee thy time for this, that thou mayest escape an Eternity of Torments: is it not for this that God waits, think you?

2. That

2. That God ſtays ſo long, Is it not that thou mayeſt mind the Everlaſting Salvation of thy Soul in Glory, that thou mayſt get a Title to his *Kingdom*, that thou mayſt get an Intereſt in his Son, that thou mayſt hereafter dwell with him, with his Son, and with his Spirit, with his Angels and Saints, when thou ſhalt be taken out of this World.

3. Is it not that God ſtays, that thou mayſt be Juſtified, Sanctified, and Pardoned? O Sinner, if God had not ſtayed for this, he might have Sentenced thee down to Eternal Torments, many years ago.

4. Is it not that God does ſtay, that of a Captive to Satan, and to Sin, thou mayſt be made free?

5. That thou mayſt be cured of thy Soul diſtemper, and of thoſe ſinful Maladies that are upon thy Soul; Is it not for this, I ſay for this, that God waits upon thee

IV. Tell me, who ſhall have the worſt of it, or who ſhall be the Sufferer if thou ſtill delayeſt & doſt not make haſte to Repent, Believe and be Holy? Or who will be the better, if that thou make haſte to be Holy and Repent? Whoſe will the

the Profit be, and the Advantage be? If thou doſt not, Will not the harm be thy own, and will not the wrong be thy own? Sinner, doſt thou think that *God* thus waits upon thee, becauſe he cannot be happy without thee? Flatter not thy ſelf with this; for this God was happy before thou waſt, and if thou art Damned, this God will be infinitely happy and bleſſed without thee, *Job* 22. *v.* 2, 3. *Can a Man be profitable to God, as he that is Wiſe, is profitable to himſelf: Is it any Pleaſure to the Almighty, that thou art Bleſſed, or is it any gain that thou makeſt thy ſelf happy?* Job 35 6,7,8. *If thou ſinneſt, What doſt thou againſt him? Or if thy tranſgreſſions be Multiplied, What doſt thou to him! Or if thou art Righteous, What doſt thou give unto him? Thy Unrighteouſneſs may prejudice a Man as thou art, & thy Righteouſneſs may profit him.* It is a matter of Admiration, that the Bleſſed God ſhould ſo long wait upon Sinners, or that the fooliſh Sinner ſhould ſo long delay to come to God.

V. Tell me, is it not *life* & *death* that is the iſſue of thy *loitering* or making haſte, yet wilt thou *loiter* and delay, in reſpect of Eternal Life and Eternal Death too?

If

If Men will make haſte in any thing it will be where their Lives are concerned; then they think it is time for them to make haſte; there is no room for loitering then: When thou art ſick, how doſt thou expect that all about thee ſhould make haſte? One maketh haſte & runs to the Phyſician, another maketh haſte and runs to the Chirurgeon, another maketh haſte and runs to the Apothecary. O make haſte Sinner, thy Soul is in danger, thy Eternal Soul is in danger? Doſt not thou know, Sinner, if thou makeſt haſte and comeſt to Chriſt, thou ſhalt have a Life, a Life of Grace, and that is the ſweeteſt Life, the ſafeſt Life, the ſureſt Life, the higheſt, and the nobleſt Life, the durableſt and the moſt laſting Life; ſuch a Life thou ſhalt have, if thou wilt make haſte to *Repent* and *Believe*, and at laſt a *Life of Glory*, to Live with *God*, to Live with *Chriſt*, to Live with *Angels* and *Saints*; but on the contrary, if thou delayeſt *Death* will be thy *Portion*, *Damnation* will be thy *Portion*. And yet wilt thou delay? Do it at thy Peril.

VI. Art thou ſure *Sinner*, or doſt thou know that God will wait upon thee one Year, or one Month, or one Week

Week more? How doſt thou know but that this may be the very laſt hour or day that God will tarry for thy Repentance? It may be God will ſay, *I will wait upon thee, Sinner, no more, I will not ſtay one Sabbath more, I will not ſtay the other Sermon, if he refuſeth me now. I will hearken to him no more*: As he wickedly ſaid 2 King. 6 33. *Behold this Evil is of the Lord, what ſhould I wait upon the Lord any longer?* This God may ſay, *This Sinner goes on his ſin ſtill, in the hardneſs of his Heart ſtill, in his refuſing of my Son ſtill, what ſhall I wait for him any longer?*

VII. Tell me, & let Conſcience judge & let but *Reaſon* ſpeak and give the *Anſwer*, Haſt not thou ſpent time enough in Sin already, and yet wilt thou make no haſte to leave thy Sin? Tell me, Sinner, is the Devils Work ſo good, and his Wages ſo deſirable, and is the Devil ſo kind a Maſter to thee, that thou art ſo loth to leave his Service, and to come away from the Service of thy Sin, to the Service of God? Poor Sinner! what did the Devil ever do for thee, or ever give unto thee, thou art ſo loth to let his Service go? If I *ask* thee, What is thy Name? How long ſince thou waſt born? How old art thou? One may ſay

Sixteen

Sixteen, another Twenty, another Thirty, it may be ſome Threeſcore, What, and graceleſs ſtill! Out of Chriſt ſtill! Is not Thirty, Forty, Threeſcore Years a great while to live in danger of Hell? You Young Men, when you have ſerved your Seven Years time, you expect to be made Free, & will you live twice Seven, three times Seven, five times Seven, in the ſervice of the Devil, and think it not time now to be made Free? O think, Have I ſerved ſin twenty years, forty years, and is it not long enough of all Reaſon? Ay, long enough beyond all reaſon. Ay Sirs, how long will it be before you turn? *God* thinks the time long, and *Chriſt* thinks the time long, and the *Spirit* of *God* thinks the time long, and Miniſters think the time long, and all your godly Friends, your godly Relations would fain have your Souls Converted, and Saved, *Prov.* 1. See there how Chriſt thinks it long till you come to him, *v.* 21, 22 *Wiſdom* (that is) Chriſt *cryeth out in the chief places, in the opening of the Gates of the City, How long ye ſimple ones will ye love your Simplicity, and Fools hate Knowledge?* &c. *Pſa* 4. 2. *O ye Sons of Men, How long will ye turn my Glory into ſhame?*

ſhame? Jer. 30. *Wo to thee, O Jeruſalem, wilt not thou be made clean, when will it once be?* So God ſays to thee; *Wo to thee thou Drunkard, thou Swearer, thou Unclean Wretch; wilt not thou be made clean, when will it once be?*

VIII. Haſt not thou committed Sins enough already? Haſt not thou Drunkenneſs enough to anſwer for already, but thou wilt go on ſtill, & commit ſins ſtill? Tell me, thou that art a Swearer, haſt not thou *ſworn oaths* enough *already*? Haſt not thou ſworn ſo many in a Day, ſo many in an Hour, for ſo many Years, and haſt not thou ſworn enough? Yet is it not time for thee to leave thy Swearing? You that have neglected Prayer in your Cloſet, and in your Families? Have you not neglected things that ſhould have been done? Have you not been guilty of Omiſſion? You that have been Profaners of Sabbaths that go faſter to Hell on a Sabbath day than all the Week elſe? Is not a hundred, a thouſand *Sabbaths* enough for thee to Profane?

IX. Seriouſly weigh, & then tell me, Is not the deſerved Puniſhment of thy Sin, that is due to thee already, great enough, yet wilt thou make no more haſte?

haſte? What doſt thou think, will the Pains of Hell be eaſie Pains, and the Torments of Hell be eaſie Torments? Doſt thou think, that the ſins that thou haſt committed, will not ſink thee deep enough into Hell, and low enough? If not, then go on ſtill. But alas, poor ſinner, ſtay, for if the leaſt ſin ſhould be inflicted upon thy Soul, it will make thee cry out and roar, it will make thee cry, *I am undone, undone*, it will make thee gnaſh thy Teeth, & tear thy Fleſh. Will one Sin do this? What will then all theſe ſins thou haſt committed?

X. And Laſtly, Tell me, have not Multitudes & Thouſands been damned already for delaying: and wilt thou loyter ſtill? Wilt not thou take all their Damnation for a warning? How many Thouſands are at this very time, Sirs, while I am Preaching and you Hearing, in *blackneſs* and thickneſs of *Darkneſs*, that could you ſpeak with them, you ſhould hear them ſay, O *it was our wretched delaying that did undo us*; *we purpoſed to repent, but did not*; *we purpoſed to go to Chriſt, & to leave our Sins*; *but woe be to us, Death came before that time, & we were damned before that time: Death came & drew us out of th*

the World, & Devils came and dragg'd us down to Hell before that purposed time of Repentance came; & here we lie in a Lake of Burning Brimstone, *roaring and crying out and are undone.* Now, Sirs, Have so many Thousands been Damned for their delaying, and will you delay still? Do it at your Peril. Now, if I did think that there was never a loitering *Sinner* among you, I would forbear, & go upon some other Subject; but the Lord knows, I am afraid of you; and I have a godly Jealousie over many of you, therefore I will try again, so conclude this Text? Has all that has been said from Sabbath to Sabbath, made you now to resolve to forsake your sins, and give up your *Heart* and all to *God*, and to *Jesus Christ*; Oh that I had grounds to judge so of you! But I doubt there is one, and another, and another and many more, that their hearts are hankering after sin still, I will try you yet once more; I did propose Ten Questions to the delaying sinner; if thou hast slighted them, yet hearken sinner again; I will propose Ten Questions to thee more, and wilt thou slight these too,& say thou wilt do as thou hast done, and live, as thou hast liv'd?

First

Firſt of all, Tell me, poor trifling Sinner, tell me, Doſt thou purpoſe in thy Heart, to obey God at all, or doſt thou not? Doſt thou intend to do the Duty that God enjoyns thee to do, or doſt thou not? Say in thy Heart, Ay or No. I am content to ſtay till thou weigheſt the *Queſtion*; but I think it is a Queſtion that is ſo plain, that there is not a Man that dares to have the Face to ſay, that he does not purpoſe to turn to God. Well then, Is it thy purpoſe to Repent of ſin, & turn to God, or is it not? If it be not ſo much as thy purpoſe, the God of *Heaven* pity thee, & ſhew mercy to thee before it is too late. For, art not thou a *Wretch* indeed, that haſt not ſo much as a purpoſe in thy Heart to turn to God? if thou ſaiſt, Yes, I do purpoſe to do what God commands; then tell me, Why doſt thou purpoſe? Thou art a Rational Creature, why doſt thou purpoſe to obey God, and forſake thy Sin? Is it becauſe thou judgeſt this to be thy ſafeſt courſe? Is it becauſe thou thinkeſt thou muſt be Damned if thou doſt not? Is it becauſe thou thinkeſt thou canſt not be ſaved? Is it becauſe that *God* commands thee? Are theſe thy Reaſons? Then behold!

hold! All the while that thou doſt delay, thou art ſinning againſt thy Conſcience and thy Reaſon: For, thy Conſcience tells thee, it is thy ſafeſt way to forſake thy ſin, & to look after Chriſt. Well, if it be ſo, that it be beſt to leave thy ſin, and turn to God, why then doſt not thou do it? If it be not beſt, why doſt thou purpoſe to do it?

Secondly, Art thou Purpoſed to do what God commands, to obey what he enjoyns? What is it that thou ſtayeſt for, and doſt not do it then? Doſt thou ſtay, Sinner, to ſee if God will make new Laws for thee? Doſt thou ſtay to ſee if God will chalk thee out a more eaſie way to Heaven, and Salvation, than he has done already in his Word? Doſt thou Stay to ſee if God will make ſuch Laws as ſhall be pleaſing to thee, that thou *mayſt* keep thy Sins and go to Heaven too? Flatter not thy ſelf, he will never do it; If thou *ſtayeſt* forty Years longer, the Laws of God will be the ſame then, as now, the Commands of *God* will be the ſame then as now. If thou *ſtayeſt* forty Years longer, thou *muſt* Repent at *laſt*, or thou muſt be damned at *laſt*; thou *muſt* believe at *laſt*, or thou *muſt* go to

Hell

Hell at last: It is the same way that we are saved now, that *Adam* was saved by, and that *Noah*, *Abraham*, *David*, & *Moses* and the *Apostles*, and all that are in Heaven were saved by, that is, the way of *Holiness*, and the way of *Faith in Christ*, Obedience to the Commandments of God, being sanctified, loving God above all. You must not think to dally with *God*, as with *Men* in the Market. In the Morning you will not buy, nor at Noon, putting it off till Evening, thinking then that the Prices will fall towards the close of the Market. O do not think that God will come to lower Terms at the end of the World, or towards the end of thy Life. You may see, that God has prescribed the same all along, *Isaiah* 53. 7, 8. *Let the wicked forsake his way*. *Pov* 28. 13 *He that covereth his sins shall not prosper; but he that forsaketh his Sins shall find Mercy*. See, there must be a forsaking of Sin, according to the old way of Salvation, *Ezekiel* 18. 31. *Cast away all your Transgressions, and turn from your Sins, so Iniquity shall not be your Ruine*. So in Christ's time, *Matthew* 3 8, 9 *John* 3. 16. So in the Apostles time, 1 *Corinth*. 6. 9, 10, 11. So it is still,

and

and so it will be to the end of this World.

Thirdly, Consider this too, and let thy Conscience reply whether thou dost well or no. Tell me, while thou dost delay, dost not thou do worse with the Blessed God, than thou dost with Damned Devils? I say, deal worse with God. Do you loiter thus when the Devil calls? Do you delay thus, when the Devil Tempts you; Hast not thou the very same day that the Temptation has been laid before thee, yielded unto it without delay, and hearkened to the voice of the Tempter? When didst thou say to the Devil as thou hast said to God a hundred times; and yet if God has called thee to Repent, thou hast said in thy Heart, not yet? God has called thee to Believe, thou hast said, not yet, Lord; God has called thee to Believe on Christ, thou hast said, not yet Lord; but when did the Devil call thee, and tempt thee to Sin, and thou saidst, not yet?

Fourthly, Tell me, you that do delay, and do not Repent, yet tell me, Would you be served so by yours, by those that you have a power to Command?

mand? And will you deal worse with God, than you would have others to deal with you? You Fathers and Mothers, if you command your Children to do something for you quickly, would you take it well, if they should say, I will not do it yet this Twelve Months, yet this Ten Years? If you that are Masters, command a Servant to do something, and suppose the lawfulness of the thing, would you be contented, if he should say *I will do it when I please, but not yet?* I know your Hearts would rise, your Passions would be up. Ah Sinner, were not God a patient God, would he have born this at thy hands? If God were not a patient God, would he have suffered his Creatures to abuse him thus? Consider with me here Three Things.

1. The Distance betwixt you, and your Children; you, and your Servants, is not so great, as betwixt God, and you; no, not by a thousand degrees: No, it is not to be compared, a God is thy Maker, God is infinitely above thee, thou art not so much above a crawling Worm under thy Foot, as God is above thee; thou canst not bear the delay of thy Children & Servants, & yet wilt thou deal thus with God? 2. Their

2. Their dependance is not so much upon thee, as thine is upon God; thy Servants have their Food from thee, but thou hast thy Being, thy Life, and all from God.

3. Consider, That the Work that God commands thee for to do? It is infinitely better than the Work that thou commandest thy Children or thy Servants to do. Suppose thou settest thy Servants about the Work of thy Calling, Is this to be compared with Everlasting Works? If the Work be never so mean that you put your Servants to, and bid them do it quickly, if they do not do it, you are Angry; if thou biddest him but cleanse thy Shoes, if he does not do it, thou art Angry. Behold, The Blessed *God* commands thee to look after the cleansing of thy Soul, and the cleansing of thy Heart, the getting of an Interest in *Christ*; and wilt thou be Angry if thy Servant will not do for thee, & wilt thou delay doing for God?

Fifthly, Tell me, delaying Sinner, Tell me, in all Cases that concern thee in

this World. Art not thou for the present time? If thou art sick, wouldst not thou be presently well? If in Pain, wouldst thou not have present ease? When thou art Sick, if it be told thee, that thou canst not have ease this Twelve Months, or Three or Four Months, yet would not this be tedious for thee to consider? Tell me, Art not thou for Riches presently? Wouldst not thou be quickly Rich? Wouldst not thou have a great deal of the World, thou carest not how soon? Or if thou wast in danger of Death, or of thy Grave, how soon wouldst thou be helped, or delivered? And though thou art in Danger of Hell, thou makest no haste to be delivered. Thou blind Fool, thou blind Sinner, Is not *God* and *Heaven*, and *Christ* better than all the Riches in the World? And is not Hell more dreadful than the Grave? And art thou so eager after Riches, and not after Heaven? Do it at thy Peril.

VI. Tell me, By these delays dost not thou put the greatest Work that thou hast to do, upon the greatest hazard in the

the World? What hast thou to do in this World more than to make thy Peace with *God*, to prepare for Death & Judgment? What to do in this World more than to get off the guilt of Sin, to get a holy Heart? And yet to delay! Thou dost put all to a Hazard. Methinks your delaying to do what *God* commands, it is a putting of things to a venture, it is a putting your Salvation to a venture, it is a putting of your Damnation to a venture, it is a putting the Loss of *God*, and of *Christ* to a venture. Methinks, it is as if the Sinner should say, As yet, I will not obey the Commandments of *God*, and I will put it to a venture, what the Issue will be; I will not as yet, look after *God*, and *Christ*, and *Heaven*, and venture what will become of it Alas, poor Sinner! Hast not thou any thing else to make a venture of?

Seventhly, Whilst thou dost thus delay, tell me, Do not these Delays prove to thy Face, that thou lovest thy Sin better than *God*, that thou lovest thy Lust better than the God of Glory?

Thou ſaiſt, No, I do not: No, Why, then doſt thou not forſake thy Sin, if thou doſt not love it? Why then doſt not thou let it go, when *God* commands? If thou doſt not leave thy Drunkenneſs, and thy Uncleanneſs, and thy Wickedneſs, thou ſhalt not enter into Heaven. Why then doſt not thou let it go? If thou loveſt Chriſt indeed, why then doſt not thou receive Chriſt into thy Heart? Wilt thou pretend that thou loveſt Chriſt, when thou wilt not have him come under the Roof of thy Heart?

Eighthly, Tell me, Are not delays in theſe Caſes, Arguments of great Folly? And is it not a ſign of greateſt Wiſdom for a Man (in ſuch Caſes as theſe are) to make the greateſt haſte? Is not he a Madman, or a Fool, that mindeth Toys or Trifles when he is in danger of loſing his Life? Sirs, Are not you worſe when you mind the Toys and Pleaſures below, when you are in danger of loſing Souls.

There are five Arguments to prove a Wiſe Man.

1. That

1. That he be one that maketh choice of the beſt good.

2. That he be one that taketh care of the beſt part.

3. That he be one that walketh in the beſt way.

4 That he be one that uſeth the beſt Means.

5. That he be one that doth all theſe.

In the firſt place, this is the Wiſe Man, Behold, God is the beſt good, thy Soul is the beſt part, the way of Holineſs is the beſt way, means appointed by God to get to Heaven, are the only means. But on the contrary, to neglect theſe it is a ſign of the greateſt Folly? Wilt thou do it ſtill? Venture on at thy Peril.

Ninthly, Tell me, Do not the Delays of People greatly diſcourage the Faithful Miniſters of the Goſpel? Does not your delaying weaken our Hands, and diſcourage our Hearts, when we muſt Study for you, and pray for you, and Preach to you, and you caſt it again

in our Faces? do you think, that we can Preach with Life, when we see no Fruit of our Works? I profess, were it not for some of you, you would even tempt me to Preach no more to you, were it not the Command of God to continue my duty. You see, *Isa.* 49 4 *Then I said, I have laboured in vain, and have spent my strength for nought and in vain*; When he could not see the fruit of his Preaching. So Ministers may say, 'Lord, we 'have laboured in vain, and have spent 'our strength for nought, and in vain. *Jerem.* 20 8, 9 *For since I spake, I cried out, I cried Violence and Spoil, because the Word of the Lord was made a Reproach unto me: Then I said, I will not make mention of him, nor speak any more in his Name.* And by your delaying, when we come Year after Year, and Preach Month after Month, and see many of you in your Sins still, and walk in your wicked ways; Do you think that this is not a great Discouragement unto Ministers? And do you think, that God will not lay this to your Charge, to weaken the hands of his Servants? Do it at your Peril.

Tenthly,

Tenthly, and Laſtly, Doſt not thou think, O delaying Trifler! Doſt not thou know, that every thing that thou ſetteſt thy Heart upon, is haſtening from thee, and every thing thou loveſt is haſtening away, and yet, wilt not thou make haſte to get ſomething that thou mayſt need, when all that now thou loveſt will leave thee? Sinner, Doſt not thou know, that thy time is a going, thy Health is a going, and that thy Life is a going; and yet wilt not thou make haſte? Know, I ſay, know if thou doſt not haſten unto Chriſt the ſooner, without delay, thou ſhalt e're long be Damned without delay.

Thus you ſee, I have given you Ten Queſtions more; Has this done the Work? Are you now reſolved to go home, and enter into Covenant to be the Lords? Are you now reſolved to forſake your Sins & to let go your Iniquities? I doubt you are not; ſome of you will keep your Sins ſtill, and will not come to God. Poſſibly, there are Two Things ſecret in thy Heart, let me remove theſe that bear thee up in thy

delay. Possibly thou thinkest, Why Sir, why such haste? Is not God a merciful God, a long suffering God? Is not God ready to forgive, and has he not promised so to do? And if I repent hereafter, God will Pardon me hereafter? Why such haste then? I answer.

1. It is true, Sinner, that God is a merciful God, else Wo would have been thy Case long ago. It is true, God is a Patient God, a long-suffering God, else thou wouldst not have been hearing of a Sermon now, but have been amongst Devils and Damned Souls at this time: But what if it be so, and thou miserable? But I Answer particularly: Tell me,

First, Art thou sure that thou shalt see that time, when thou dost purpose to Repent? If so be that the Devil, or thine own Heart would delude thee, now thou art young, to Repent when thou art a Man, Art thou sure to live till thou become a man? If not, where will thy Soul be then? Is it not then better to Repent now without delay?

Second-

Secondly, Art thou ſure to have the ſame means of Grace then as now?

Thirdly, Art thou ſure that the *Spirit* of God will ſtrive upon thy Heart, and move upon thy Heart then, as now he does? If thou art not ſure, be not deceived; for though God be patient, yet he may cut in two the Thread of thy Life, before thou ſeeſt thoſe days wherein thou purpoſedſt to Repent.

Fourthly, I ſuppoſe all to be true, that thou mayſt live longer, and thou mayſt Repent at laſt, and God Pardon thy Sin at laſt? What then? Is this thy Ingenuity, to Sin againſt God now, becauſe thou hopeſt that God will be gracious and Merciful to thee hereafter? I thought, thou hadſt been a more Ingenious Perſon: Wouldſt thou deal thus with a Friend, with a Man? But you ſay, what need ſuch haſte? Some Repent at the Eleventh Hour; all do not Repent while Young. To this I Anſwer.

II. If ſome are then brought in, yet it is not all that do ſtand out till then?

No.

No, it is but very few; it is a very rare thing to see Persons Converted, and brought home to Christ at the Eleventh Hour. Sometimes God may do this, and truly, it is but sometimes. Pray, how many is it that you know, that were Converted when they were Old, and sate under the means of Grace while they were Young? I suppose you can tell but of very few. It is but now and then, and wilt thou put it to a Hazard, whether God will make thee such an Example? I could never find it Recorded in the Scripture, but of one Man, that was Converted at last, and that was the Thief upon the Cross? I do not say, there was no more, but no more Recorded, *Matth.* 20. 6, 7. You Object, that some came in at the Eleventh Hour; I pray view that Scripture, that is, Those that came in at the Eleventh Hour, they were not Called till the Eleventh Hour; Those that were Called the Third Hour, came in the Third Hour; And those that were Called the Sixth Hour, came in the Sixth hour; and those that were Called the Ninth hour, came in the Ninth hour;

but

but thoſe that came in at the Eleventh hour, they were not called at the Third, nor Sixth, nor Ninth, but at the Eleventh hour. Now, what is this to you, that have been Called an Hundred Times over, that have had Call after Call, and Invitation after Invitation? For when Men are called at the Third and Sixth Hours, and do not come in, they ſeldom come in at the Eleventh Hour. What ſay you beloved Hearers, ſhall I, after theſe Sermons, and after almoſt an hundred things ſpoken to you, and all to this purpoſe to preſs you to make haſte, and not delay, ſhall I go away from your Preſence and your Sight, and will you turn your back upon God, and ſay, *Yet a little longer, yet I muſt enjoy my Pleaſure, yet I muſt mind the World*: As if you had no room in your Hearts for God and Chriſt, or the things above? I would fain prevail; If I could but prevail with ſome upon this one Subject, whatſoever I ſhould Preach upon, I ſhould have the greater hopes to ſpeed upon thoſe Subjects too. Conſider then a little more to move you.

First,

First of all, If thou wouldſt make haſte and now keep God's Commandments, thou ſhouldeſt be Bleſſed now, thou ſhouldeſt be happy now, and will not this make you to make haſte? Tell me, Sirs, Have you a mind to go home Happy, to go home with the Love of God? Oh! If you would go Home Happy, Men and Women make haſte, delay no longer to keep the *Commandments* of your God. Chriſt himſelf pronounceth you Bleſſed, if you will but do this, *Luk.* 11. 27, 28. *It came to paſs as he ſpoke theſe things, a certain Woman of the company lift up her Voice to him* (that is, to Chriſt) *Bleſſed is the Womb that bare thee, & the Pap that gave thee Suck.* Ah ſays ſhe, What a Bleſſed Woman was that, which bore this Man! But ſays *Chriſt, Yea, rather bleſſed are they which hear the Word of God & keep it*; that hear God's Commands, & keep them.

Secondly, This keeping of God's *Commandments*, would be an Evidence to you of your Love to God: Wouldeſt thou know that thou loveſt God? Wouldeſt thou know this? Then do what

what *God* Commands: Keep his Commandments, Obey his Precepts, hereby thou maiſt know, that thou loveſt him, *John* 14. 21. *He that hath my Commandments, & keepeth them, he it is that loveth me,* 1 Joh. 5. 3, 4. *This is the Love of God, that we keep his Commandments. Loving of Chriſt's Perſon, and keeping of* Chriſt's *Commandments,* they uſually go together. In the Second, *Thoſe that love me, and keep my Commandments.*

Thirdly, If you will but make haſte to keep Gods Commandments, and Believe when he Commands, and cloſe with Chriſt when he Commands, God will make haſte, and hear thy Prayer? when thou poureſt out thy Prayer to God, O *Lord make haſte, & do not tarry*; then God will make haſte, & hear thy Prayer. Whatſoever we ask, we receive of him, becauſe we keep his Commandments, by doing thoſe things that are pleaſing in his ſight, *Prov.* 1. 24 28. *Becauſe I have called, and ye have refuſed.* Remember me, Sirs, that if you lie a dying, and ſhould call to God for Mercy upon a Death Bed; if you ſhould lie

a dying, when your Soul is departing, ſhould call to God to ſave it, yet he would not hear your Prayer: If you neglect to keep the Commandments of God, and for God to neglect to hear the Prayers of a dying Man, What a dreadful caſe is this?

Fourthly, If you make haſte to keep the Commandments of God, he will make haſte actually to keep thee when in Trouble and Temptation. Sirs, if You would make haſte to keep the Commandments of God, God would make haſte, and would not ſtay beyond that Hour that Deliverance ſhould be for thy good.

Fifthly, If you would make haſte to keep God's Commandments, it would be the readieſt way that you could do, to have a Bleſſing upon your outward Enjoyments, *Lev.* 26. throughout.

Laſtly, If thou wilt do this, thou ſhalt be ſaved when thou dieſt; What doſt thou deſire more? *John* 1. *Verily, Verily, I ſay unto you, if any man keep my Sayings,*

be

he ſhall never ſee death: That is, he ſhall never ſee Eternal Death, he ſhall never be damned: But you may ſay, Sir, you preſs us to make haſte to keep God's Commandments; ſo you may, ſo we have; you make us a Diſobedient Congregation; I wiſh to God you were not. I ſay to you, have you kept the Commandments of God? What meaneth then the Paſſion that we ſee? What meaneth then the Pride that we ſee? What meaneth then all the Neglects of Prayer in your Families, that we know of? What meaneth then your hardneſs of Heart, your ſlighting of Chriſt? What are the Commandments of God? Is it not that you ſhould Repent, *Acts* 17. 20. *Now God Commands all Men every where to Repent*: Haſt thou kept God's Commandments? What! And not ſhed one Tear for a Thouſand Sins that thou haſt Committed? Yet doſt thou ſay, That thou haſt kept the Commandments of God? The Commands of God are, That thou ſhouldſt Believe on Chriſt; turn and ſee, 1 *John* 3 23. *And this is his Commandment, that we ſhould Believe on the Name of his Son Jeſus Chriſt.*

Christ. Now is *Christ* kept without door, and hast thou kept Gods Commandments? Christ kept out of thy Heart? Yet, Have you kept the Commandments of God? O that you would do as you say! Make haste & delay no longer to keep the *Commandments of God*.

In hopes that you will, I shall lay before you Ten Things, that will be the Joy of Angels, the Rejoycing of Ministers, and the Content of the Heart of Jesus Christ.

First of all, It is a Blessed and Joyful sight unto Angels, & to men, to see an *Offering God*, and a *Receiving Sinner*; to see a *Tendring God*, and a *Receiving Sinner*. In the Covenant of Grace, you may see God making Offers unto poor Souls, making Tenders unto poor Sinners; yea, making great Offers and Tenders of needful things to the Souls of Men. In the Covenant, God offers thee Grace, God offers thee Peace, God offers thee his Spirit, God offers thee his Son, God offers thee his Kingdom, God offers thee Himself: What shall I

ſay? *God* offers thee all that thou needeſt, & *God* offers thee all that thou canſt deſire. Oh, by this you may ſee on God's part, an offering and a Tendring God: Ay, but let us ſee on the other ſide alſo, a Receiving and Accepting Sinner. Methinks, Sirs, that you ſhould heartily receive what God offers you in the *Covenant* of *Grace*; Methinks you ſhould ſay, O Lord, doſt thou offer Grace to me? Ah to me doſt thou offer no leſs than thy Self, and thy Son and Spirit? Doſt thou offer to me? O Lord I could never believe that thou wouldſt offer any ſuch offers unto me, except I had found it in thy Word: O Lord, I will proſtrate my ſelf down at thy foot, thy Spirit I will gladly accept of, and thy Kingdom to be my Portion; but ſome will and ſome will not, *Joh.* 1. 11, 12. Jeſus Chriſt, *He came unto his own* (offering himſelf unto them) *but his own received him not, but to as many as did receive him, to them gave he power to be called the Sons of God, to as many as believed on his Name.*

Secondly, It would be a bleſſed ſight to

to see an Inviting and Expostulating God, and a Coming and a Praying, and a Weeping Sinner; thus it might be, when ever this Covenant is entred into betwixt God and Man; God he calls, and invites, saying, Sinner, here is Mercy for thee, thou art in the way to Death and Destruction, that is not the way to Eternal Happiness, that thou art going in, turn about Sinner, and I will be thy God, and I will shew Mercy to thee. God does not only Invite, but he Pleads and Expostulates the Case with a poor Sinner; Why wilt not thou accept of Mercy? Why wilt thou be so foolish to keep thy Sins? Turn, O Turn, why wilt thou die, O sinful Soul! This you find in *Isa.* 55. 1. *Oh, every one that Thirsteth, come ye to the Waters; and he that hath no Money, come, yea Buy and Eat; yea come, buy Wine & Milk, without Money, and without Price.* This is Gods Invitation, and his Invitations are large.

Every one of you that hath but a heart to desire, come; every one of you that has but a longing Soul after Mercy, come:

come: And it is made to thoſe that have no worth nor worthineſs in themſelves, though you have no Money nor Money-worth, yet come, and you ſhall have all free; you ſhall have Chriſt free, and you ſhall have Pardon free, and you ſhall have Heaven free, without Price: It is true, Chriſt did not obtain theſe things for Men without price, his Blood was the price to purchaſe theſe things; but there is no price for us remains to pay; we are called to come, and have all free? What ſhall we have? There is Wine and Milk; Milk for the needful, and every thing neceſſary for you. But in the ſeeond Verſe, you have a Pleading God: *Wherefore do you ſpend Money for that which is not Bread, and your Labour for that which ſatisfieth not? Hearken diligently unto me, incline your Ear and come unto me.* Hearken, God is upon his invitation again, *Hear, and your Souls ſhall live?* What is all this in order unto? Now, in the Third Verſe, *And I will make an Everlaſting Covenant with you, even the ſure Mercies of* David. That is, I will be your God, and you ſhall be my People; all the Pleadings

of

of God with Sinners, is in order unto this.

Thus in the *Covenant*, you see an inviting, pleading God; O that now, in the *Congregation*, we could see a coming and a Praying Sinner? Oh say therefore, whoever thou art that hast stood out against Terms of Mercy all thy days and wouldst have none of this God for thy God, that never came into thy mind ever since thou wast born, now say, Now Lord I come, Now Lord, since thou art pleased to call and plead with me, behold, I come according as thou calleſt.

It would be a lovely sight to see Sinners returning to an inviting God; *Jer.* 3. 22. *Return ye backsliding Children, and I will heal your backslidings: behold we come unto thee, for thou art the Lord our God* This is the coming of returning Sinners; as God hath pleaded with thee, so thou must now go and Plead with God. Oh it is a blessed sight to see a poor Sinner pleading with God, that has been pleading with him; to see

a Sinner upon his Knees with Sorrow in his Soul, and Tears in his Eyes, Lord, I am a poor miserable Wretch, a Hell-deserving Wretch, and that many years since might have been cast into Eternal Torments, and this day I might have been amongst deplorable Reprobates; but yet thou hast given me time to seek thy Favour and Mercy: Now Lord, forgive my Sins and renew my Heart, and Sanctifie me throughout; Now Lord, I call unto thee, that thou wouldst enable me to turn, and enable me to believe.

Thirdly, It would be a sight rejoycing Angels and Men, to see a waiting God, and a hastning Sinner: Indeed we see every day a patient God, and a long suffering God, we cannot look upon a gray headed Sinner, but we do see a patient God in the greyness of his Hairs; we cannot see a person grown up, but this we do see, a patient and a waiting God; but it is but now & then, that we see a hastning Sinner; I mean not a Sinner hastning to Hell, and hastning to Destruction, and hastning

on

on the way of Sin: No, these Sights are too common; but a Sinner hastning towards God, and towards Jesus Christ. *Luk.* 19. 4, 5. Jesus Christ passed by, and looked up to *Zacheus* on the Tree, and bade him to come down; and it is said, That *he made haste and came down*, and followed Christ; God has not only given thee a Call, Sinner, but he has stood waiting and knocking at the Door of thy Heart; but how long hast thou delayed? Thou hast made many a fair Promise, I will Repent, and I will Believe, and take God for my God; but thou wilt not do it yet; to see any among you to be hastning towards God while *God* is waiting upon you: O that would be a joyful sight indeed! Say now Lord, Lord, thou shalt not wait an hour longer upon me.

Fourthly, It would be a joyful sight to Angels and Men, to see a Promising God, and a Believing Sinner: If this were done, the *Covenant* were made betwixt God and thy Soul; if as God does Promise, so thou dost believe the Promises, then God would be thy God

an

and then thou ſhouldeſt be one of his People in the Covenant of Grace. You do ſee God, to be a promiſing God, *I will*, ſaid God, *be merciful to all your Unrighteouſneſs, and I will remember your Iniquity or Sins no more; I will put my Laws in your hearts, & cauſe you to walk in my ways*: And Multitudes of ſuch Promiſes there are. Thus it was with *Abraham*, when God came to make the Covenant with *Abraham*, *Gen.* 17. 1, 2, &c. *And when* Abram *was Ninety Years Old and Nine, the Lord appeared to* Abram, *and ſaid unto him, I am the Almighty God, walk before me, and be thou perfect. And I will make my Covenant between me and thee, and will Multiply thee exceedingly. And* Abram *fell on his face, and God talked with him, ſaying, As for me, Behold my Covenant is with thee, and thou ſhalt be a Father of many Nations: Neither ſhall thy Name any more be called* Abram, *but thy Name ſhall be called* Abraham, *for a Father of many Nations have I made thee; & I will make thee exceeding Fruitful, & I will make Nations of thee, and Kings ſhall come out of thee. And I will Eſtabliſh my* Covenant between

between thee and me, and thy seed after thee in their Generation, for an Everlasting Covenant; to be a God unto thee, & unto thy seed after thee. And God said unto Abraham, *Thou shalt keep my Covenant therefore, thou and thy seed after thee, in their Generation,* &c.

You read there of *God's* coming to *Abraham*; and says he, *I make my Covenant with thee; & in thy seed shall all the Nations of the Earth be blessed.* This was a Promise made to *Abraham* when he was Ninety and Nine Years Old; as there was a Promising God, so there was a Believing *Abraham*, Rom. 4. 18, 19, 20. *Who against hope, believed in hope that he might become the Father of many Nations; according to that which was spoken, So shall thy Seed be. And being not weak in Faith, he considered not his own Body now Dead, when he was about an Hundred Years Old; nor yet the deadness of* Sarah's *Womb. He staggered not at the Promise of God through unbelief, but was strong in Faith, giving glory to God.* When a Soul is enabled by God to make application of the Promises to himself, and being

being certain then that he is a Believing Sinner, answering to a Promising God.

Fifthly, In order to your becoming a Covenant People, and God your Covenant God, It would be a joyful sight to Men and Angels, to see a Commanding God, and an obeying Sinner. In the Covenant there are Commands as well as Promises, therefore they must be performed as a Duty, as well as participated of as a Priviledge, *Deut.* 4. 13 *He declared unto you his Covenant that he commanded you to perform.* This God comes forth with a Commanding Voice, as well as with a Pleading, Tendring Voice: Now, as there is a Commanding God, so if there were amongst you an obeying Sinner, then the Covenant would be fulfilled, *Rom.* 11. 8 *By Faith* Abraham, *when he was called to go out into a place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went.* God called him from his Friend, and from his Family, and he knew not whether he was to go; yet he obeyed God. But God has told you the place whither

you ſhall go, yet you will not follow him? God has told you, that Heaven ſhall be the Place, an Everlaſting Kingdom; you ſhall have Manſions above in Bliſs, and Glory ſhall be the Place that God will lead you to, yet you will not obey God.

Sixthly, To ſee a Threatning God, and a Trembling Sinner; is a very delightful ſight. Not in it ſelf indeed deſirable, but in order to your cloſing with God upon Covenant terms; for as God does invite a Sinner to take him for his God, and does wait upon him, and does Promiſe him Heaven, if he will? and as God commands him, to take him for his God, ſo God does threaten Man too very ſeverely, if he will not come up to Covenant Terms. How frequent are theſe in the Goſpel! *He that believeth not, is Condemned already Except ye repent, ye ſhall Periſh Without Holineſs no man ſhall ſee the Lord*, except it be to be his Eternal Sorrow.

You may ſee a Threatning God unto thoſe that will not perform his Covenant,

nant, *Levit.* 26. 11, 12. *And I will ſet my Tabernacle amongſt you, and my Soul ſhall not abhor you, & I will walk amongſt you, and will be your God, and ye ſhall be my People.*

Well, but what if Men will not, is there any danger to a Sinner, if he will not take God for his *God?* Ay, that there is, *verſ.* 14, 15, 16, 17, 18. Of that Chapter; *But if he will not hearken unto me, and will not do all theſe Commandments; and if you ſhall deſpiſe my Statutes, or if your Soul abhor my Judgments, ſo that ye will not do all my Commandments, but that ye break my Covenant, I alſo will do this unto you; I will even appoint over you Terror, Conſumption, and burning-Agues, that ſhall conſume the Eyes, and cauſe ſorrow of Heart, and ye ſhall ſow your Seed in vain, for your Enemies ſhall eat it; and I will ſet my Face againſt you, and ye ſhall be ſlain before Enemies; they that hate you ſhall Reign over you, and ye ſhall flee when none purſueth you; and if ye will not for all this hearken unto me, then I will puniſh you ſeven times more for your ſins;* So God goes on in many Verſes; but

is there any likelihood that a Sinner will take God for his God till he does tremble before this Threatning God; Thy Conscience is fear'd, thou makest nothing to come up to Covenant terms; but where God Threatens, and the Soul Trembles, then it is a sign that that Man will be brought into *Covenant* with God.

Seventhly, It is a Blessed Sight; rejoycing Angels and Men, to see a Bleeding Christ, and a Weeping Sinner. In the *Covenant* of Grace, you may see the one Bleeding Christ; for Christ Bled to Confirm the Covenant betwixt God and Man. He is the Mediator of the Covenant, & the Surety of the Covenant, & the *Blood* of *Christ*, it is the *Blood* of the Everlasting Covenant; so that on the one side, you may see, a Bleeding Christ; but where is the Weeping Sinner? Where is the Broken Hearted Sinner? Where is the Contrite, and the Bleeding Sinner? Could we but see this, then the Work were done, God were thy God then, and and thou one of his People, *Zech.* 12 10.

And

And I will pour upon the House of David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace and of Supplication, and they ſhall look upon me, whom they have pierced, and they ſhall mourn for him, as one mourneth for his only Son, and ſhall be in bitterneſs for him as one that is in bitterneſs for his Firſt born.* Look O my Soul, and ſee how thy Sins have Pierced the Lord Jeſus Chriſt, till his very Heart blood poured forth. Oh, that he ſhould become a Curſe for me! That he ſhould Die, that I might Live! Oh was there ever ſuch Love, and was there ever ſuch Grace! Oh could we but ſee this, a Weeping Sinner anſwerable to a Bleeding Chriſt, and the Match would be made, God would be thy God, and thou one of his People.

Eighthly, It would be a Bleſſed ſight, to ſee a ſtriving Spirit, and a yielding Sinner; and this it muſt be, if ever God becomes your God, and you his People. There muſt be both of theſe, a ſtriving Spirit moving upon thy Heart, that muſt ſolicit thee for thy

love and be wooing thee for thy conſent, to take God for thy God. This the Spirit of God oftentimes does, thou haſt felt him knocking at thy Heart, moving upon thy Soul at a Sermon, ſaying, Sinner, open; O Sinner, thy Danger is great, if thou goeſt on in thy Sins. The Spirit has been ſo powerful upon thy Heart, that it has brought thee almoſt to reſolve; but if thou wilt have this God for thy God, thou muſt yield when the Spirit ſtrives.

Ninthly, It is a bleſſed ſight to ſee a Preaching Miniſter, and a ſerious and a hearkening Sinner. This is as the means appointed by God, to bring Sinners into Covenant with God; therefore Miniſters are Ambaſſadors for *God*; we ſtand in *Chriſt's* room, and in *Chriſt's* ſtead, to propoſe the terms of peace betwixt God and Man; therefore to ſee hearkning Sinners as if they had a mind to have *God* for their *God* is a Bleſſed ſight? See *Acts* 10. 32, 33, 34. *Send therefore to Joppa, and call hither Simon, whoſe Sir name is* Peter; *he is lodged*

in the Houſe of Simon a Tanner, by the Sea ſide, who when he cometh, ſhall ſpeak unto the: Immediately therefore I ſent to thee, and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons. See, People ſet themſelves as in the ſight of *God* under a Sermon: And, what was it that *Peter* did Preach? *Jeſus Chriſt the Mediator of the Covenant.*

Tenthly, and Laſtly, which is the Fruit of all; It is a Bleſſed ſight to ſee a Heaven prepared and a Sinner Saved. This is the fruit of the Covenant, in your taking God for your God, and your becoming his People. This ſight we ſhall ſee, at the coming of our Lord, a Heaven prepared we ſhall ſee; Ay, and ſee Sinners Saved, ſee Multitudes go in; This we ſhall ſee, as the Fruit of this Covenant, *Matth.* 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, Inherit the Kingdom prepared for you before*

the Foundation of the World. Now my Advice to you all is, That you would take this God to be your God, and give up your ſelves unfeignedly to be the People of this God; or wo be to the Sinner, if there be a God, but none of thine; if there be a Bleſſed God, but thou haſt no Intereſt in him.

Now therefore for God's ſake Sinner, for God's ſake, and for thine own Souls ſake, let me beſeech thee, and intreat thee, as ever thou wilt find Mercy at the hand of God another day, come and take this God for thy God; come Sinner, come as yet, it is not too late; as yet Mercy may be had; and as yet, Grace may be found; while the day of mercy laſts, and while the day of thy Life laſts, come in this Inſtant, and turn not thy Back and ſay, For all this, I will keep my Sins ſtill.

Conſider this, If thou wilt not have God for thy God, thou wilt be Condemned by the Covenant of Works, and

and thou wilt not be condemned by the *Covenant of Grace.* Think of this, thou art Condemned by the *Covenant of Works,* Gal 3. 10. *For as many as are of the Works of the Law, are under the Curſe; for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* Here is thy Doom, *Curſed is every one,* Man, Woman, and Child, every one, Bond and Free, Maſter and Servant, Husband and Wife; *that continueth not in all things written in the Book of the Law to do them.* Haſt thou done ſo? Haſt thou continued in all things? No, not in one thing. Then you ſee that you are *Condemned* by the Covenant of Works: What is thy *Cure* then? O the Covenant of Grace muſt help me: Ay, but thou art condemned there too, *John* 3. 18. *He that believeth on him is not condemned;* (*but*) Ay, but there is a *but* come; *but he that believeth not, is condemned already.* For what? What, *Becauſe he hath Broken the* Covenant *of Works?* No, the Law Condemns him for that, for the Breach of God's Commands, and for

the Covenant of Works. What then? *because he hath not believed in the name of the only begotten Son of God.* The Covenant of Works, that will condemn you for not performing: and the *Covenant of Grace*, that will condemn you for not Believing.

O methinks, I am loth to leave you, till I ſee ſome or other ſtrict Covenant with God and ſay, O I ſee I muſt take God for my God, or elſe, I am loſt and undone, and that for ever; I am accurſed by the Covenant of Works, and by the Covenant of Grace, the one for not Obeying, and the other for not Believing. It is in vain for us to flatter you, you muſt have this God for your Covenant God, or elſe, you will come under the Power of the Second Death: Temporal Death, were nothing, if Death Eternal did not follow. See what follows Death, *Revel.* 6 8. *I looked and behold, a Pale Horſe; and his Name that ſate on him, was Death, and Hell followed with him.* Ah there it is! There is the Thing that makes Death Terrible! Indeed,

Sinner,

Sinner, Death e're long will get upon his pale *Horſe*, and will be Riding ſwiftly towards thee; Ay, but *Hell* follows after; Were it not for this, Death were nothing; but Damnation follows after Death; and it will be the caſe of every one that will not take God for their God.

Let us a little Conſider what is in this *Eternal Death*, before you take *God* to be your God. I hope I ſhall work upon ſome of your Hearts.

Conſider, therefore, There are Two Things in this *Eternal Death*, and both of them exceeding Dreadful.

I. Excluſion from the Bleſſed God. Ah Sinner, as ſure as thou heareſt my Voice, wilt thou be ſhut out, and excluded from the Bleſſed *God*, and Bleſſed *Chriſt*, and Bleſſed *Angels*, and Bleſſed *Saints*, if thou doſt not take God for thy *God*, Matth. 25. 41. *Depart from me ye Curſed*; from me, from the Bleſſed Jeſus. Oh! How miſerable muſt that Man be that muſt be ſent packing

packing away from the Bleſſed Jeſus, This is the Puniſhment of Loſs; but if it were the loſs of thy Pleaſures only, and the loſs of thy Friends only, this were nothing: Ah, but what things wilt thou loſe, if thou dieſt before God & thy Soul agree? It will be the loſs of a Loving God, the loſs of a Bleſſed Redeemer; This will be thy loſs, and thou hadſt better loſe Ten Thouſand Worlds than this one God. And if thou art not in Covenant with God, then

1. Thou wilt loſe thy Soul. The loſs of a Soul, *What ſhall it profit a Man, if he gain the whole world, & loſe his own Soul?* It is not a ſmall matter that thou maiſt loſe, if God gain not thy conſent, but it is a Soul.

Conſider, It is thy own Soul, Sinner, that will be loſt, if thou wilt not conſent to take God for thy God. I would not be guilty of the Damnation of another Man's Soul for all the World. Tell me Sinner, wouldſt thou ruine another Man's Soul? Then why wilt thou ruine thine own? Whoſe Soul wilt thou mind, if not thine own? And whoſe Soul wilt thou take care of, if not thy own?

3. If

3. If ſo be, thou doſt not take *God* for thy God, thou wilt loſe thy only Soul. Ah poor Sinner, Haſt thou but one only Soul that muſt be Damned or Saved, and wilt not thou take care for thy own Soul?

Oh take care and ſee to it, it is thy only Soul. Sirs, God has given to us every one but one only Soul, loſe that, and thou loſeſt all; if that be Damn'd all is Damn'd. Methinks, the thoughts of this ſhould move thee to remember thy Darling, to remember thy only Soul, that when thou haſt but one, thou mayſt ſecure the happineſs of that one. In the Body God gives us many parts by pairs, Two Eyes, that if we loſe one, we may ſee by the other; Two Ears, Two Hands, two Feet, that if we loſe one, we may have the benefit of the other; but God has given Men but one only Soul.

4 It will be the loſs of thy precious and immortal Soul. Were it the loſs of a mortal Soul that ſhould die, & ceaſe to be, it could not be ſo much; but when it ſhall be the loſs of an Immortal Soul, that cannot die, that cannot ceaſe to be, this makes your Puniſhment the more, that will not come up to the terms of the Covenant. That is the firſt.

II. In

II. In the Eternal Death, is the Punishment of Sense. All manner of Pain and Torments that a just and Angry *God* can lay upon thee to all Eternity. If you are willing to take this *God* upon *Covenant terms*, he will make you happy; But if you will not, know to your Faces, this Day. That the Eternal God will Plague you for ever, will be thy Avenger and Punisher for ever. Consider the Names by which that Place is called, where all that die without *God*, must be cast into, I will name but four or five of them, and those briefly.

1. If thou diest without *God* being thy *God* thou must to Prison, as sure as thou standest here; so this Place is called, 1 *Pet.* 3. 19. There by the Prison you read of, is meant the Place of *Hell*, and the Place of the Damned.

2. Every one that Dies before God is his *Covenant God*, must be cast into a place of *Darkness*, into a place of utter *Darkness*, *Matth* 8. 12. *The Children of the Kingdom shall be cast into utter Darkness.*

3. Every Soul that goes out of this World before *God* be *his God*, *shall be cast into a Lake of burning Brimstone*, Rev 21 8.

4. Every Soul that leaves this World before

before God be his God in *Covenant* will be *caſt into a Furnace of Fire*, Matth. 13. 42. Where you ſee Hell is ſet forth by a *Furnace of Fire*.

5. Laſtly, It is indeed a Place of Torment, *Luk.* 16. 28. Says the Rich Man there, O *ſend to my Brethren, and tell them what I endure, that they may not come to this place of Torment.* O have mercy on me, for I am Tormented Day and Night. Now what is this, for which you muſt be caſt into ſuch Torments? What for, For refuſing of God?

Why art thou ſo loth, Sinner, why, to take this God for thy God? Why, will he do thee any hurt? Beſides, I might have ſhewn how, that Four Things will make your caſe exceeding woful? for fain I would prevail, though it were but with One or Two, to come over to God, and that will ſay, O Sir, I come with all my heart, to take this God for my God.

First of all, If thou wilt not, thy Pains will be Univerſal Pains, all over thy Body, and all over thy Soul, no part of thy Body free, no part of thy Soul free; hereafter in *Hell*, *Eyes*, and *Head*, and *Heart*, and all the Pains of *Hell* ſhall be Univerſal,

Universal, every part sinned, and every part shall Suffer.

Secondly, They shall be extream too, Sinner. If thou wilt refuse this God to be thy God, he will inflict upon thee extremity of Pain: Now to have Pain all over, and to be all over in extremity, what a sad case is this?

Thirdly, Then they must be continual, without intermission; not sometimes in Pain, and sometimes at ease; No, no, this is not the case of the Damned; no, there is no intermission, not for an hour, not for one moment in Hell: If so be you have a pain on your Body for an hour or two, or in the night, and in the morning you have ease, what a refreshment is that? But for a Person to lie under the pain of *Gout* and *Stone*, and Night and Day cryeth out, no ease, no mi igation, not an hours rest all Night long: O consider, what it will be, not to have an hours rest to all Eternity, not the least intermission!

Fourthly, As it shall have no intermission, so it shall have no cessation. If it were Pain to continue for a Thousand Years, without an Hours Rest between, yea a thousand to that, & a thousand to that,

that, it would be happy Tidings; but thoſe that will not have God for their God, they muſt have Pain without eaſe, and without intermiſſion, and that for ever.

But for one Thing more. Beſides all this, Sirs, if you will not have this God for your God, your Covenant *God*, you will have ſomething to Torment you in Hell, that Thouſands of others never ſhall.

Shall I tell you, Beloved Hearers, ſhall I tell you, you will have ſomething to Torment you, that Devils ſhall not have. I ſay, ſomething lie heavier on you than upon Devils; ſomething to Torment you, that the Heathens have not to Torment them: What is that? O it is the gnawings of a never dying Worm, for the refuſing of an offered Chriſt, of Mercy, while Mercy may be had. When you ſhall lie in Hell, if God does not prevent you, what will be the gnawings of thy Conſcience?

Methinks, I hear poor Damn'd *wretches* that have ſat under the Goſpel, accuſing themſelves after this manner; *It was for the breach of the* Covenant of *Works that I am in this place; but I might have had*

help

help in the Covenant of Grace; God was offered unto me, and Christ was offered unto me, Ministers Pleaded with me day after day; but said Conscience, this thou wouldst not do, thou said No, to thy dying day. Had I accepted of Mercy, while Mercy might have been had, I need not have come into this place of Torment: But alas, wo is me, the Devils above me, never slighted such Mercy as I have done! Wo is me, the Thousand of Heathens that are above me, never slighted such Mercy as I have done! A Saviour was never offered to Devils; a Saviour was never Preached to the Heathens; But I like a miserable Wretch now, like a Damned Wretch now, might have had mercy, but would not: I might have escaped this Place, but would not; Wo is me now I am lost for ever! Wo is me now, I am Damned for ever! My Praying time is gone over! I might have had God to have been my God once, but now he will never be offered to me any more.

Thus look to it, it will be worse with you than with Devils & with Heathens if you refuse to take *God* for your *God*, and you give not up your selves to be his People.

Mr.

Mr. B...'s Solemn Covenant with God, privately drawn up by himſelf, and found in his own Manuſcript.

OH! *moſt Dreadful God, for the Paſſion of thy Son, I beſeech thee accept of thy poor Prodigal, now proſtrating himſelf at thy Door, I have fallen from thee by mine Iniquities, and am by Nature the Son of Death, and a thouſand times more the Child of Hell by my wicked Practices; but of thine Infinite* Grace, *thou haſt promiſed Mercy to me in Chriſt, if I will turn to thee with all my Heart; therefore upon the Call of the* Goſpel *I am now come in; and throwing down my Weapons, ſubmit my ſelf to thy Mercy: And becauſe thou requireſt, as the Conditions of my Peace with thee, that I ſhould put away my* Idols, *and be at Defiance with all thine Enemies, whom I acknowledge I have wickedly ſided with againſt thee: I do here from the bottom of my Heart renounce them all, firmly Covenanting with thee, not to allow my ſelf in any known Sin; but conſcientiouſly*

to

to use all means that I know thou hast prescribed for the Death and utter destruction of all my Corruptions: And whereas I have formerly inordinately and Idolatrously let out all my Affections upon the World, I do here resign my Heart to thee that madest it, humbly protesting before thy Glorious Majesty, that this is the firm Resolution of my Heart, and that I do Unfeignedly desire Grace from thee, That when thou shalt call me thereunto, I may practice this my Resolution, through thy Assistance, to forsake all that is dear unto me in this World, rather than to turn from thee to the ways of Sin; and that I may watch against all its Temptations, whether of Prosperity or Adversity, lest they should withdraw my Heart from thee, beseeching thee also to help me against the Temptations of Satan, *to whose wicked suggestions I resolve by thy Grace never to yield my self a Servant; and because my own Righteousness is but as filthy rags, I renounce all confidence therein, and acknowledge that I am of my self a hopeless, helpless, undone Creature, without Righteousness or Strength.*

And

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me, wretched Sinner, to be again through Christ my God, if I should accept of thee, I call Heaven and Earth to record this day. That I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the Neck of my Soul under the feet of thy Sacred Majesty, I do here take thee the Lord Jehovah, Father, Son, and Holy Ghost, for my Portion and chief Good, and do give up my self Body and Soul for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my Life; and since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which Sinners may have access to thee, and do here solemnly joyn my self in Marriage Covenant *to him.*

O Blessed Jesus! I come to thee Hungry, and hard bested, Poor and Wretched, Miserable, Blind and Naked, a most Loathsome polluted Wretch, a guilty polluted Malefactor, unworthy for ever to

wash

wash the Feet of the Servants of my Lord, much more to be married to the King of Glory; but since such is thine unparallel'd Love, I do here with all my power accept thee, and do take thee for my Lord and Husband, for all times and conditions, to Love, Honour and obey thee before all others, and this to Death; I embrace thee in all thy Offices, I do renounce my own unworthiness, and do here own thee to be the Lord my Righteousness; I renounce my own Wisdom, and do here take thee for my only Guide; I renounce my own Will and take thy Will for my Law.

And since thou hast told me, I must suffer if I will Reign; I do here Covenant to take my Lott as it falls, with thee, and by thy Grace Assisting *to run all hazards with thee verily confiding, That neither Life nor Death shall part between thee and me.*

And because thou hast been pleased to give me thy Holy Laws, as Rules of my Life, and the Wayes in which I should Walk to thy Kingdom; I do here willingly

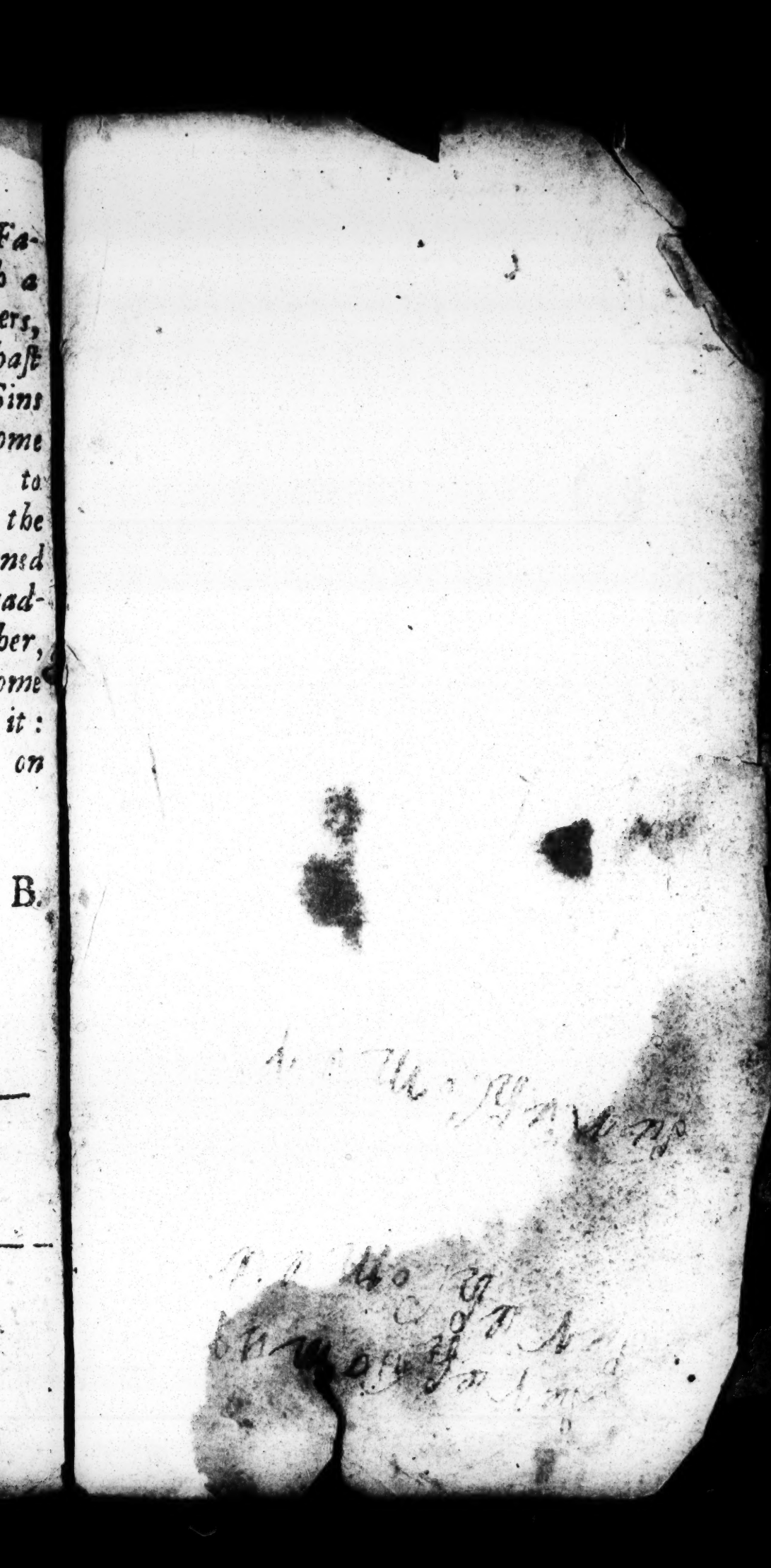
willingly put my Neck under thy Yoke, and ſet my Shoulders to thy Burthen, and ſubſcribing to all thy Laws, as Holy, Juſt, and Good, I ſolemnly take them as the Rule of Words, Thoughts and Actions, promiſing, That though my Fleſh Contradict and Rebel, yet, I will Endeavour to order and govern my whole Life according to thy Directions, and will not allow my ſelf in the neglect of any thing that I know to be my Duty.

Only becauſe through the frailty of my Fleſh, I am ſubjected to many Failings, I am bold humbly to proteſt that unallowed Miſcarriages, contrary to the ſettled bent and reſolution of my Heart ſhall not make void this Covenant; for ſo thou haſt ſaid.

Now Almighty Searcher of all Hearts, thou knoweſt that I make this Covenant with thee this day, without any known guile or reſervation beſeeching thee, that if thou eſpieſt any flaw or falſhood therein, thou wouldeſt diſcover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father (whom I ſhall behold from this day forwards

forwards to look upon as my God and Father) *that ever thou ſhouldſt find out ſuch a way for the recovery of undone Sinners, Glory be to thee O God the Son, who haſt loved me, and waſhed me from my Sins with thine own blood, and art now become my Saviour and Redeemer; Glory be to thee, O God the Holy Ghoſt, who by the finger of thy Almighty Power haſt turned about my Heart from Sin to God; O dreadful Jehovah, the Lord Omnipotent, Father, Son, and Holy Ghoſt, Thou art now become my* Covenant Friend; Amen, *So be it: And the* Covenant *which I have made on Earth, let it be ratified in Heaven.*

W. B.

FINIS.